





PYROTECHNICA LOTOLANA,

# Ignatian Fire-vvorks.

OR, THE

## Fiery Jesuits

TEMPER and BEHAVIOUR.

Being an *Historical Compendium* of the Rise, Increase, Doctrines, and Deeds of the Jesuits.

Exposed to Publick view for the sake of

# LONDON.

By a Catholick-Christian. *P*

Rev. 9. 17. *Out of their mouthes issued*

FIRE, and SMOAK, and BRIMSTONE.

*Μη δει καίνεσθιν ἐν μαρμαρίῳ.*

*Horat. l. Epist. ad Lellium*

*Nam tua res agitur Paries cum proximus ardet,*

*Et neglecta solent INCENDIA Sumere vires.*

London, Printed for G. E. C. T. 1667.

Fiery John

LONDON

159215



## TO the READER.



*He Design of this little Tract, requires not Invention, but Method; I mean not in the artificial disposition of words, but things: which if commodiously digested, so as to commend themselves to the understanding of those, who have neither skill, nor will, nor leisure to evolve those larger Volumes in another Language, whence these Historical Collections are mostly extracted, the Authour hath his aim. Which (if he had got a knack) was not here to Rhetoricate; where an hasty, but honest laying together credible Narratives, forbids flourishes. If there be found a good Harmony betwixt the Book and the Title with faithfulness in the Citations (allowing grains for the ordinary failures of the Press, and variety in humane apprehensions) I hope'twill suffice the Candid, he is not impos'd on. Here is no pretension to new matter; and if these old things will not go down with some delicate Pallates, without more soft and glib expressions; forbearance of them, will not much trouble the Pen-man: who hath learn'd from the observation of the Excellent and Honourable Mr. Boyl\*, that even the Famous Orator Cicero had many Censurers; and one Wrote a Book to prove that Tully was not Eloquent. Wherefore he that hath not the faculty, which thousands have to communicate his Notions; easily yields him-*

\* Stile of H.  
Scrip. p. 162.

## To the Reader.

*himself obnoxious in his Stile to a multitude of Criticks: who yet may credit this Apology; that an importunate urging to a dispatch, would not admit a review of many Periods: which were not mended, but made lesse intelligible, by some mispointings of the busie Press. We hear much from many Authours of the Greek Fire (some of which burnt the Saracens Fleet\*) to be of such force, that the Ancients accounted, no other means would extinguish it, but Vineger; But I suppose you will find the Romane Fire enkindled by the Jesuits, is not less furious: and therefore if I should have infused sharpness into my words; here had been an allowance to write Satyrically. But I have onely related matter of Fact as I found it, leaving the remedy to the grave and wise Statesmen, yet taking the freedom to remember them of an opinion of Aristotle; who adviseth those that stand in guard of a place, to be curst only to such as endamage a City.*

\* Sig. Hii.  
Ital. l. 6. p. 16.  
ad annum. 941  
Rhodig. An-  
tiq. l. 13. c. 29.

### ERRATA.

Page 6. line 8. r. vendicet. 7. l. 5. quum. l. 17. busles. 8. l. 18. celare. 17. l. 1. Secula Seculorum. 26. l. 26. quaq; 29. l. 14. marg. ecclesiasticis. 33. l. 21. nobiliore. 44. l. 6. lawfully. 55. l. 11. hærescôs 56. 32. Augustana. 59. l. 24. not. 60. l. 15. permissu. 61. l. 15. cantum. 89. l. 31. Protestantisme 110. l. 28. Sinking. 1: 5. l. 26. εν φυλακτικου's. 126. marg. 5. quod. quidem attinet. 127. marg. 5. Probata.

# THE Fiery Jesuits

## TEMPER and BEHAVIOUR,

### *The Introduction.*



Mongst the *unfortunate* Birds (*Inferæ* say some; \* if you will, *infernal*) which the Heathen Augurs at *Rome* superstitiously observed, there is mention made, as *Pliny* and others relate †, of a notorious *unhappy one* called *Incendiaria*; unto which the *Loyolan Ignatius* hatcht at *Rome*, in the novel *Capitol* of *unclean* shall I say? or *infernal* Birds may not unfitly correspond: Being the first of the brood of those signal *Incendiaries*, which pass under the usurped *Title* of the *Society* of *Jesus*.

\* *Aves inanis*  
spicatæ Agell.  
& Serv.  
† *P in l. 10. c.*  
*12. 13. Jul.*  
*Obseq, Lampyr.*

Concerning the } *Origine*  
                          } *Progress*  
                          } *Principles* and } of which su-  
                          } *Practises*

pereminently *Sectarian Conclave*, if a *Burnt Child* affrighted with *Londons Ruines* fairly recollect somewhat from their own Authors, and what those of another feather have well observed from them; 'tis to be hoped our *Honourable Senators* will no more now then



\* Mr. W.P. in  
Rames Maft. r  
Pi- ce 1643.  
Hidden  
works of  
Darknefs  
1645. Speech  
1648. Pref. to  
2. part of Hift.  
Vind. of Engl.  
Laws 1655.  
and other  
Pieces before  
and fince.

heretofore judg it unfeafonable : Eſpecially remem-  
bring that *one* of themſelves, a worthy Patriot of his  
Country [ *Malleus Jeſuitarum* ] and an indefatigable  
ſearcher into *ancient* and *modern* Story, hath in ſeve-  
ral *Traſts*\* concerning this miſchievous *Cabal* publiſh'd  
many remarkable things, whereof this enſuing haſty  
draught is only deſired to be *brevi quaſi Tabella*, a  
ſhort *Review*.

## CHAP. I.

*Of the Origine, Founders name, the Inſtitution,  
Name, and Conſtitution of the Society.*

### SECT. I.

TO know the *Origine* of this elated *Order* in the  
Traditionary Church, we may caſt an eye up-  
on the *Notation* of the *Inventors Name* and the *Inſti-  
tution* of the *Seſt* and *Society* who are ſo ambitious of  
the ſtile *Jefuits*; not *Jefuats*,\* a more *obſcure*, yet not  
more *impure* *Seſt* imitating the *Fratricels*, and taking  
their *riſe* from a poor Merchant in *Hetruria*, approv-  
ed by *Urban VII.* a ſort of *Wiſards* that ſoon diſap-  
pear'd, when the *fiſt Contriver* of the new celebrat-  
ed *Corporation* ſtept out of his *Souldiers Coat* and  
*Belt* into his *Solanna* or *Caffock* tyed with a ſilk Gir-  
dle; and his *Bareta* or *Cap* reſembling a Croſs, as an  
Headpiece; and his *Leaguer* Cloak into a long *Phi-  
loſophical* black one: unto all which is affixed a *my-  
ſtical* ſignification \*.

s. 2. It ſeems this *Spaniſh Politician* was born of  
mean Parentage at *Aſpatheia* in *Biſcay* a Province of

*Can-*

\* Dr. Humfr.  
Jeſuitiſm p. 1.  
Delrio Diſquiſ.  
magic. Polydor  
Virg. Chameir  
Sabellicus  
1366.

\* R. Hoſp Lud.  
Lucii Hiſt.  
Jeſuit. l. 1. c. 1.  
1491.

*Cantabria*, and as his Country-man *de Vargas* tells us \*, was first named *Innicus* or *Inighistus*; but a Brother † of the *Society* hath a pretty fiction (wherein they have a knack of out-doing all the Poets) that while the name was in dispute, the infant himself (a *Prodigious Baby*) said he would be called *Ignatius*, the genuine signification of which is an *Incendiary* one that casts about *Wild-fire*.

*Conveniunt rebus, nomina sæpe suis.*

s. 3. Neither are those of his *Discipline* a little proud, that his name was presignificant of his *Nature* and *set*, who agree. He was a *Souldier* by Profession, of a *disposition* \* fiery, inclin'd to dissoluteness while in the *Emperor Ferdinand's Court*; whence to advance the *Austrian Family* (on which the *Pope* leans) he went to war under the *Spaniards Vice-Roy* at *Pampelona*, of old called *Pompeiolis*, the chief City of *Navarre* not far from the *Pyrenean Mountains*; where sallying forth upon the *French*, he received a *Shot* which took him off from that *Military* service, and occasion'd him to retire to a *Monastick* life: wherein he had an opportunity (when the *Pope* was vex'd at *Luther*) to put himself in the *Front* of another *Militia*, under the *Pontifical* banner.

s. 4. In which *Warfare*, his subsequent *Generals* and *Lord-Lieutenants Provincial*, with their *Deputies*, do highly celebrate the *Name* of their *Generalissimo Ignatius*; having publicly declared to the *Catholick King* (as they would him like their *Church*) his *Council*, and the world, That sith their *Progenitor* was by name a *Fire-brand*, and by profession a *Souldier*, they ought as *Univocal Children* (however else they *equivocate*) to resemble their *Father* \*, not only by exercising, but publicly professing and

\* *Relat. Sira*  
tag. *Satan. c. 4.*

† *Jo. Euseb.*  
*Neiremb de*  
*vitâ Ignatii*  
*Madrid 1630.*

\* *Miphew. de*  
*vit. Loyolæ*  
l. i. c. 2. *Bovis-*  
*dilla unus ex.*  
10 *Socii Sal-*  
*manisfar. Jes.*  
*Ribadneir.*

\* *Jo. Euseb. Nei-*  
*remb. Jacob*  
*Crusius Reli.*  
*Lansp.*

teaching to others, *Artem Pyro-technicam*, the Art how to make, and cast abroad fire-balls, fire-brands, and wild-fire, to fire and burn Houses and Cities : and likewise the Art of War, of setting Armies in Battel Array, of assaulting Cities, the manner of making Gun-powder, Bullets, Fire-balls, of casting Guns, and the manner and ways of making all Military works and Engines, together with Rules and Precepts belonging to Navigation, and *omnia Maritimi bellimunia*, all other offices and incidents belonging to Sea-fights : (Witness the Spanish Armado.)

s. 5. To which purpose the subtle Fraternity perswaded the King of Spain to erect a publick University at Madrid\*, and endow it with an annual renew of 1000 Crowns, therein to have Lectures *de re Militari*, to instruct their Novices in Engines of War, and Artificial Fire-works : which may be anon further discovered in glancing at the destructive practises of these Military Projectors, who are so transported with the name of Ignatius, that one of the Society, viz.\* Valderama tells us a strange story (if you'll give him Credit) as a descant upon the name Ignatius, i. e. That when it came first into the thoughts of this their prime Conductor, to quit his former Military employment, the house wherein he then was shook ; the walls thereof were shattered, and all the Beams and Rafter ; insomuch, that all those who were within left it. And as it happens, when in some sulphurous Mountain a fiery fountain bursting forth, there is an immediate eruption of flames : so when that internal fire, which pent up in a young Souldier, was cold, and as it were frozen in respect of Divine things, grew more powerful ; it so broke out into flames, that thousands of terrors,

thou-

\* Alph. de Vargen  
Neiremb.

\* De Cannoni-  
et. Ignst. p. 10



thousands of astonishments, thousands of combustions, &c. were the consequences thereof: never was there (saith he) any *Ætna*, any fiery Mountain that did the like.

§. 6. This furious Impetus hurried Ignatius at his 26 year to *Hierusalem*\*; whence (having done his *devoir* to the Holy Sepulchre) he return'd to Spain, where at *Salamanca* in old *Castile* and *Complutum* (or *Alcala de Hevares*) in new *Castile*, he addicts himself to study: thence he moves to *Paris*, where having staid ten years, he went out Master of Art, and with ten more of his *Perswasion* (seven of which took the *Priesthood*) after preaching in the *Territories* of *Venice*\* he march'd towards *Rome*: where after the *Leaders* examination, these *Zealots* (at first in sackcloth) for the *Apostolick See* being found greatly useful, were soon very kindly treated.

\* *Math. l. i.*  
21.

\* *Hospin. l. i.*  
1537.

## Sect. 2.

§. 1. The aged Gentleman *Paul III.* who then sat in the *Infallible Chair*; (when our King *Henry VIII.* look'd big upon him, and troubles encreased upon *Luthers* and *Calvins*\* preaching) fore-seeing what need the *Papacy* had of *Incendiaries*, to vex the Enemies to its *Grandeieur*, easily grants the *Petition* of *Ignatius* and his *Decemvirs* prostrate at his *Holinesses Toe*; where after sweet kisses in token of their obedience, they receive an *Institution* of their predominant Sect. MDXL.

\* *Genevard.*  
*Chron. l. 4.*  
*Onuphr. Eellar.*  
*Lad. Luc. Hist.*  
c. i. p. 6. 7.

1540.

§. 2. The super-eminency of this *Institution* to all those of other Orders the *Jesuits* extoll, from the Name and *Constitution* (or Rules) of the Society.

§. 3. Concerning the Name, an *Authentick Historian*

\* Thuan. Tom. 1. l. 13. 2. 36. *istorian* \* says modestly, *Novo ac ut plerisq; visum est superbo nomine appellati sunt*: others think 'tis not only a proud but blasphemous Usurpation† of the Name Jesus, who hath appropriated that Name to himself as he is God our only Lord, the Savior of his people from their sins. \*

† Epigram Bez. de Jesuit ortu. Linwood Constitut. Provinc. l. i. tit. de constit.

† *Qua deus est etenim & solus servator Jesus, Hoc soli nomen vindicet ipse sibi.*

\* L. Humfr. Jesu sodales Apostolorum q; contubernalis jactant.  
† 1 Cor. 1. 9.  
1 Jo. 1. 3.  
\* Rom. 2. 24.

Yet Ignatius and the impudent Fathers of his Society challenge a share in the denomination; as if they late cheek by joll, were hail fellows well met with the holy Jesus, and Chamber-fellows with the \* Apostles (which they have stiled themselves amongst the Portugezes and the Indians) yea and quote Scripture for it †, whereas all sober men may see that the name of Jesus is blasphemed among the Gentiles \*, yea every where, through them: as the sequel of this story will farther evince, and therefore 'twas a pious wish of him who breath'd,

\* L. Luc. Hist. l. i. p. 113.

\* *Ah mi Deus nomen tuum  
Nequitiae est operculum  
tu tandem vindicato.*

Ah my dear God at length avenge thy name,  
Upon these men who with it hide their shame.

s. 4. A Society certainly well meriting to be called *Incendiaries* from Ignatius, but no way to be denominated from our Lord Jesus, unless per *Antiphrasin*, by the Rule of *Contraries*; since without much *Rhetorick* a may man rather say, God permitting them for

for a scourge, the fore-named Pope (Vogued to be a Conjuror\*) raised them as so many Hellish turies.

\* *Quas Erebo Emittens, Procul ab Jesu ite scelestæ,  
Dixerat inclamans, terq; quaterq; Satan :  
Quam Pater illarum accurrens Ignatius ille,  
Ate cui admixto nomen ab igne dedit ;  
Accipio omen, ait, Procul ab Jesu ite Propago  
Digna Patre, ab Jesu vos procul ite meæ !*

Thus Paraphras'd in English.

\* Paul III. in  
Astrolog & di-  
vinatione illâ  
precipue quæ  
malorem Uer-  
monum adju-  
torio fit pri-  
mas obtinuit;  
inq. Sleidan.  
Vergerius Bal-  
du.

\* Th. Bezæ  
Epig.

Imps of Infernal rage,  
Whom Hells black Prince from his dark Grott com-  
Go Plot and Act, Pause not on If's and Ands; (mands,  
Bid Conscience farewell, bid Christ adieu :  
The Name of Jesu - it's enough for you :  
Wear this Name still, a thred-bare Cloak can hide  
What's carry'd under, and is undescri'd.  
Then Busless in their Grand sir, great Ignate  
(Whose very Name spits fire at Church and State,  
As well as rank Revenge) a lucky hit  
That this sweet Babe at the infernal pit  
Of fire and Brimstone should be Christen'd ; well  
Once more my Brats ! be gone from your black Cell,  
Blend Heav'n and Earth. Be gone and do not stand,  
Let the world know ; *Ignatius le Grand*  
In spite of fate.

s. 5. The Jesuits are gone so far off from our  
Lord Jesus, that I think it but Charity to tell any  
who may give credit to their Valderama affirming\*,  
that the Pope (when about to erect the Order) view-  
ed earnestly the hands of Ignatius, and would find  
no other Inscription than that of the name Jesus,  
faying,

\* De vita Ig-  
nar p. 48.  
Digitus Dei  
hic.



saying, *the finger of God is here* : His meaning could be no other, than the *name* of the Sorcerer Bar-Jesus : of whose *Society* that they are, many of the *Ignatian Fathers*, have in various *instances* given the worldan 120 years Proof. As the Poet,

Virgil.

*Ferreiq; Eumenidum thalami, & discordia demens  
Viperium crinem vittis innixa cruentis.*

On iron Beds, Furies and discord fit,  
Their viperous hair with bloody fillets knit.

*Horrendum stridens, flammisq; armata Chimæra,  
Gorgones, Harpyæq; & forma tricorporis umbræ.*

Chimæra hissing loud and arm'd with fire,  
The triple shade, Gorgons and Harpyes dire.

### Sect. 3.

§. 1. What the *constitution* of the fore-named *Society* is, we may learn somewhat from those *Notices* of their *Rules* and *Polity*, the *Prints* abroad\* have communicated to us : for we may imagine 'tis a great *Artifice* of these fathers *calare artem*, to keep as much as may be undiscover'd, all, save what makes for their own *Interest*, yea even from their own *No-vices*.

\* Hosp. L. Lucii Hist. l. 13.  
Eulla 1549.

§. 2. The *Grand Rule* which the *Conditor* of the *Society* projected to be indispensably observ'd is\*, to yield present, absolute and illimited obedience to him they call *Christ's Vicar* (be he *Necromancer*, *Sodomite*, *Atheist*, or what else) to do whatsoever he should command them, to go whithersoever he should send them,

\* Regul. Jesuit. Rom. 1580. Constit. Rom. Pont. per Maphæum. Lugd. 1588.

them, to Turks, Infidels, Hereticks, without dispute, denial, delay, or Charge to the Pope; accounting his will divine\*, for the propagating of the Roman Faith, i. e. the interest of the Society, *seipos totius mundi dominos efficere*, aspiring to an universal, temporal, as well as spiritual monarchy.

s. 3. This the Parent enjoyn'd his Progeny to excell all other Orders in†, and therefore Lucius, as the most proper Emblem, writes *Cæca obedientia* at the root of the Ignatian tree: that by the abdication of their own will and judgment (putting out of their own eyes) they are the staff in the old mans hand, have the true Character, and are the Germane Offspring of Ignatius; by this very Note of Blind Obedience (which Hereticks, i. e. Assertors of the Religion of the Bible, say, is the Mark of the beast) may be known from all others.

s. 4. Neither would he have them think it any disparagement to be out-vyed by other Orders, in fastings, vigilancies, &c. Austerities of food and raiment, if so they were punctual and exact in obedience to their Superior; in whose Person they should look upon Christ himself\*, not making any Question, *Rectè ne præcipiatur ansecus?* whether he commanded that which was right or the contrary. 'Tis not unlike a Jesuited Major in the Militia had read this Rule of the Souldier Ignatius, or convers'd much with some Fathers of the Society; when he professed and swore, *If the King should command him to worship the Devil, he must obey him*: but 'twas observ'd, when the Dutch landed and spit Bullets, this Gentlemans real obedience was in peeping at, rather than charging of the Enemy. It seems Jesuit-like, he would be so Politick in the gallantry of his obedi-

\* Voluntatem pro divina ducere. Ignat. de virt. Obed. Sect 3 8. L. Luc. Hist. l. 1. c. 1. Summon Const. Sect. 31. &c. † Reg. Societ. Lugd. 1607. p. 254. Ignat. de virt. Obed. Sect. 3.

\* Sect. 17. & Regul. 31.

ence as to sleep in a whole skin ; when those who were less *Hyperbolic*, prov'd themselves more *Loyal* in going on without fear. 'Tis true, 'twas somewhat harder *duty* than that which for the *exemplification* of his own Rule, *Maphews* \* tells *Ignatius* himself was put to, *viz.* that on a *Good-Friday* he fed heartily on a tender *Pullet* ; being thereunto advised by a *Physician* named *Alexandr*, saying, 'tis but sit I should obey : And that of him, who to learn this general Rule without any exception, went every day into his Masters Garden for a twelve moneth together to water a dry log of wood which lay there, not so much as opening his lips to know the reason of the command.

s. 5. For an *Inferior* readily to declare his *assent* and *consent* to his *Superior* in active obedience, when he says, the snow is black, or the crow is white, bidding light the Candle at the wrong end, or the like, is the formal property of this constitution. In which *knack* they account themselves so *superlatively Religious* above the rest ; That *Ozorius* could easily say, *They were ordain'd to supply the defect, to cure the inflections, to correct the miscarriages of other Orders, Societies, and Institutions, and to put the proud Masters of the world to silence.* Whereupon these excellent *Devoto's* have put themselves into the *Letanies* to be pray'd for by name above all Orders of the Church : *ut Societatem Jesu,* and then follows, *& omnes Ecclesiasticos ordines in sancta religione conservare digneris.*

s. 6. The *Injunction* succeeding is to renew their Vows \*, especially this *characteristical* one of *blind obedience* at least twice every year, for fear of *slipperynefs* ; as some *Lecturers* we know, are to re-  
new

\* De vita Ignat.  
nar.

\* L. Luc. l. 1.  
c. 8.

\* Ignat. de  
virt. obed. &  
Reg Jesuit.



new their assent and consent once a moneth, and (as they) not to *preach*, so not to *read* a book, *teach*, or *learn* abroad, take *Physick*, *talk* with or *write* to strangers without their *Superiors* leave; nor to put off the *hat* to any at the *Table* (Item, the Quakers) save at their *Superiors* Nod. But embrace *poverty* chearfully (with mental reservation to get all the *riches* they can) shake off all strong affections to *Relations*; keep their *Superiors* secrets, and *confess* all their *own* unto him, &c.

s. 7. After a glance at the most *common* and principal *Rules* to get a little clearer notice of this subtle *constitution*; we should call to mind the strict *subordination* \* of the *Polity* under the *General* and *Assistants*, who reign over all *Provincials*, *Visitors*, *Rectors* of Colledges, *Provosts* of Houses, their under *Officers* and *Novices* regulated in their several *spheres* by especial *Cannons* after the motion of the first moveable in the *Papal* firmament. But because their *Policy* (they account) is much sublimated and advanced since the *first institution*, 'twill be more convenient to suggest somewhat more particularly of that under the next *division* of this *Discourse*.

\* Bull Paul  
III. 1549. Re-  
gula Jesuit.

## CHAP. II.

Of the *Progress*, the *Corroboration*, *Priviledges*, *Letters*, *Sorts*, *secret instructions* of the *Jesuits*.

### SECT. I.

THE first step in the *Progress* of this aspiring *Society*, was the *Confirmation* of it three years after the prime *institution* \*, by the same *incestuous* † Pope Paul III. The next was the *Ratification* of it

1543.  
\* Hosp. p. 76.  
ex Etia Hau-  
semul.  
† Balaz Ver-  
germ. Sleidan:

Friers Chron.

1546.

1549.

1551.

by the Epicuræan Sodomite Iulius III. who put *Innocentius de monte* (the Boy he used) into a scarlet Gown, and made him a Lord with a *Cardinals Cap*. *Paul IV.* who told the *Emperors* Ambassador that he was *superior* to all *Kings*, and *successor* to those who had dethroned *Kings* and *Emperors* \*: And *Pius IV.* who was after found dead betwixt his *two Concubines*, contributed also to the *corroboration* of their *Charter*, which the *Conventicle* of *Trent*, by a *Decree* made yet more *authentick*.

\* Pet. suav

l. 5.

1561.

1565.

\* Sess. 9. c. 15.

1568.

1571

73.

75.

76.

\* Ihuas.

\* Reg. Jesuit.

Rom. 1580.

W. C. Jesuits

Gospel.

Bull 1549.

§. 2. *Paul V.* who excommunicated *Queen Eliz.* though he was a furious maintainer of the *Inquisition*, and a *burner* of Persons even for sleight *suspicions* \* of *Heresie*; did not so well please the proud *Gentlemen* of the *Corporation*, in that he *Catalogu'd* them with the *Regular Mendicants* (he lived not long after.) But 'tis *observ'd*, that the first five *Popes* in their time, as a recompence for their service to the *Roman Court*, bestow'd no less than 36 *Bulls* \* or *Charters* of *Priviledges* upon them; and also *appoynted* not to be *divulged* *Sanctions* reserved in *Archivis*, everyone confirming or enlarging another, and yielding more ample *graces* and *favors* than the former. So that however at *first* they were confin'd to the *number* of 60. yet as ill weeds under the influence of the *Popes* and *Spaniards*, they are strangely increas'd and *multiply'd* in their first *Century*; as we shall shortly see from the *Prodigious* improvement of their *Priviledges* and *Politicks*.

## Sect. 2.

\* Paul 3. 1543.

Lewin Owens

Jesuits Look.

ing Glass

1629.

§. 1. Their first approver \* did *Priviledge* the *Leading Incendiary* with full power and *Authority*, to augment the number as well of his *Family*, as of his *Colledges*, *Seminaries*, and other (so called) *Religi-*

our houses, by admitting *Novices* thereinto successively, and to make what *Constitutions* and *Rules* he and his fellows pleas'd, to advance their *Society*; with many *immunities*, *pardons*, *graces*, and *indulgencies* \*; yea, to excommunicate all who hinder or do not aid the *Society*: to confer *Orders*, preach, and administer *Sacraments* any where, to change their *General*, who nevertheless hath power while he reigns, to send any of them whether he will, and call them back when he will, without the *Popes* leave: to absolve *Hereticks* confessing, as well as imprison the excommunicate; to exercise *Episcopal* Functions, viz. to confirm, exorcise, dispense, &c. to disguise themselves into any habit or mode (which they have profited much in) to carry moveable *Altars* with them when they travel, and give a plenary indulgence to any of their *Visitants*; yea, and to live peculiarly exempt \*-(only professing immediate subjection to the See of Rome, i. e. chiefly their own Order) free from secular power, Taxes, &c. as well as the Jurisdiction, Authority, Sentence, and Command of any other Ordinary, Delegate, Judge, Magistrate, whatsoever, yea, from any search into the Confirmation of the *Ignatian Society*.

§. 2. Hence they take it as an affront not to be put up, that any Prince or Prelate in the World should question their Prerogative: which Julius III. Pius IV. and V. heightened by indulging them, to erect Universities, confer Degrees where they will, to read publicly in any without leave, which all Students are obliged (by him they call infallible Judge) to hear: to dispense with fasting and prohibited meats, a thing much pleasing their own sensual palates, as well as those that stand at the upper end of the

\* Lud. Luc.  
Hist. Jesuit.  
l. i. c. 6.

\* 1550.  
Lucius Hist.  
p. 141. 142.

\* Ribadneur  
Bull & Literæ  
Apist. Rom.  
1568. Jesuit  
Looking Gl.



the world, whom they are most ambitious to converse with.

\* *Thuan* l. 53. §. 3. Pope Gregory XIII. who after he had received tidings in the Consistory, of the *Massacres* in France 1572. went to the Church that night to give thanks, made *Bone-fires*\*, and exultatically gloried in the bloody feats of these *Emissaries*, having a Coin with his own Face on one side, and an Angel on the other; with a *Cross* in one hand, and a *Sword* in the other with this *Motto* [*Hugonothorum Strages*] did empower the Society to have their *Conservators*, *Judges*, *Advocates*\*, and to correct, interpret, expunge and burn what Books they please: and in confidence of their mature judgments entrusted them to delegate some of their Society to be his *Holinesses Library Keepers*.

\* *Hosp. de regim. Jesuit.*  
l. 64. 65.

\* *Edm. Kinsmans* Life of *Ignat.*

\* *L. O. Jesuits*  
Looking  
Glas.  
1588.  
1587.

\* *Luc. Lucii*  
*Hist.* l. i. p. 9.

§. 4. Being fed with this *Holy Oil*, we may easily conceive the *Ignatians* spread much; for 'tis said, \* that in 16 years time before *Ignatius* his death 1556. XII. *Provinces* were established, wherein were about 100 *Colledges* or *Houses* of the Society; who could content themselves at first to lay up the Corps of their Cenditor in a mean Tomb\* (where it rested 31. years) till the year before the *Spanish Armado* was prepared with *Fire-works* to make way for burning of Heretical England: then 'twas solemnly translated\* to the sumptuous Church of the *Jesuits Colledge*, which they call *Casa Professa*, no mean Cottage but professedly a most religious attractive to the *Catholic Souldiers*, to crave the intercession of this Triumphant conquering Saint, for his aid in so famous (or rather infamous) an expedition.

§. 5. The interegnant Popes were indulgent enough to the Society; but being courted by the Austrian

Irish family, upon the *Vogue* of *Ignatius* his miracles \* (wrought in *Utopia*) *Paul V.* who (that he might look more like *Antichrist*) stiled himself † *Vice-god, the most invincible Monarch of the Christian Republick,* and vehement Conservator of the Pontifical omnipotency, beautified his Tomb, ordered his Feast to be solemnized, which caused a concourse of people to the Colledges of *Jesuits* throughout *Christendom* 1613. in order to the Canonization of this obedient Saint \* (a trick not known for 800 years after *Christ*, as *P. Cotton* the *Jesuit* acknowledged) which was wisely made by blind *Pope Greg. XV.* 1622. when the Society of *Incendiaries* had inflamed the *Emperor Ferdinand* and the *King of Spain* to afflict the poor *Protestants* in *Bohemia, France, the Valtolin, Palatinate,* and the *netherlands,* and enkindled flaming Wars in the rest of *Germany, Pomerland, Holstein,* and elsewhere, as may be seen afterward in their horrid practises, which because of their *Equivocations* they think are uncontrollable.

## Sect. 3.

§. 1. And now they are grown so potent and numerous, that some near 60 years ago \*, reckon'd not less than 500 Colledges they had then raised in *Europe* and the *Indies,* having in *Italy* 5. Provinces, in *Spain* 5. *France* 5. *Upper Germany* 5. *Spanish Netherlands* 2. *West Indies* 5. And in the *East Indies* 2. In each Province several Colledges, and pretendedly Religious Houses, wherein many fellows then numbred 10581. yet from the time of *Ignatius* his Apotheosis or Saintship 1622. before 1630. In the Kingdom of *Japonia* the Catastrophe of these fire-brands, and their Proselytes being there extinct, was very miserable \*, however the subtil Flatterers of the Society, though they

spake

\* *Greizer recenset 29. vists nes.*

† *Vice Deus Chr. Reip. Monarcha, invict. & Pontif.*

*Omnipotentia conservator accerimus*

*Dupleff. Pref. ad myst. iniq.*

\* *Edm. Kinsmans Life of Ilenar. out of Card. de monts Confessio Jan. 9. 1622.*

\* *L.O. Jesuits Looking-Glass 1629. p. 28. 29. & Hosp. ex Catalog. Ribad.*

\* *Bernb. Varen. de Relig. in Regno Japon. cap. XI.*

spake *Thraasonically* of their *introducing* of Religion there; yet (when Dr. *Varenius* about 8 years ago wrote of Religion in those parts) they had publish'd nothing of the *Tragical* extirpation of their *hypocritical* Religion, which had the fire of covetousness in the very bowels of it, and render'd it *monstrously* odious to the *Japonians*; who not in pious hilarity, but cutting severity:

—*Jesuitas---petunt*

*Cetus per omnes penè, perq; omnes locos \**.

s. 2. But not withstanding this, they thrive; in token whereof, 1626. they caused *Ignatius Loiola's Picture* \* to be cut in Brass, cloathed with his Religious habit, as if he slept with several *Books* under his head, and this word *Obedientia* in *Capital* Letters, having a Scroll in his right hand with that of the *Psalmist*, *Psal.* 52. 8. *Ego sicut Oliva fructifera in domo Dei, I am as a fruitful Vine in the house of God*; to shew the meaning of a large *Olive-tree* growing out of his side, and spreading it self in all *Kingdoms* and *Provinces* of the world, where the *Jesuits* have any *Colledges* and *seminaries*, with the name of the *Province* at the *shoulder* of each *Branch*, which hath as many *leaves* as they have *Colledges* and *Residencies* in that *Province*, in which *leaves* are the names of the *Towns* and *Villages* where these *Colledges* are situated, to the number then of 777. (increased to 135. more by 1640.) in all 932. as they publish'd in like *Pictures* and *Pageants* at *Antwerp* 1640. the hundredth year from their *Institution*. Round about the *Tree* were represented the names of the more *Illustrious Ignatians*: but *Lucius* \* hath in a wreath or circle written in great Letters [*In omnem terram exivit sonus nequitie ipsorum. Ideò Fumus tormenti eor*

\* *Gaza pia*  
*Hilcra.*

\* *Vide Jubi-*  
*bæum seu*  
*speculum Je-*  
*suiticūm*  
1644. p. 307.  
ad. 313. with  
lewis Owens  
*Jesuits Look-*  
*ing Glass.*  
*Epist. & p. 48.*  
ad. c. 8. *Hosp.*  
*Hist.* 1. 2.

\* *Luci*  
*Historia Je-*  
*suiticūm*  
*pictura Abo-*  
*ris Ignatians.*



*rum ascendet in secula seculorum*] and at the root of the Tree [*Arbor mala non potest ferre fructus bonos.*] In these *Colledges* they counted then 15591. *Fellows*, besides *Novices*, *Scholars*, and others of their *Señt*, amounting to about 100000. To this Catalogue then\*, they annex'd no less than 15 *secret Colledges* and *Nurseries*, where (over and above the 4 *Colledges* of English *Jesuits* elsewhere) in the *Province* of England, 267 *Fellows* of that *Society*; elsewhere, and in Ireland 8 *Colledges* of *Irish Jesuits*; elsewhere, and in Scotland 2 *Residencies* of *Scottish Jesuits*: what addition is made to the number in these 27 fertile years last past, I have not yet seen.

s. 3. The chief who *Resides* constantly at *Rome*, and animates this great *Ignatian Body* is the F. *General*\* whose *Commands* are *Paramount* to all the rest, who are (they say) a *staff* in his hand. For his *Council* he is attended with a *select* number of other *Fathers*, who are for the most part *Resident* with him, called *Assistants*† or *Adjutants-General* (four of which are constant *Residentiaries* with the *General* of the *Ps. Cabal* for the four parts of the World) these are distinctly *denominated* from their several *Charges* relating to *Italy*, *Spain*, *France*, *Austria*, *England*, &c. each of which by his *office* is to inform the F. *General* or his *Secretary* of all the occurrences of *State* in those *Provinces* or *Countries* whereof he is *Assistant*, which he doth by his *Correspondents*, wither delegated *Emissaries*, *Visitors*, *Regents*, or *Residentary Provincials* in divers *Kingdoms* and *Common-wealths*, under whom are *Rectors* of *Colledges* and *Provosts* of *Houses*, all which have a *despotick* power over those in their respective *Societies*, and are straitly enjoyn'd to write once every

D

week

\* Mr. Prynne's  
Pres. to 2. part  
of vindic of  
Fund. Libert.  
B. 2.

\* Pater Generalis preter quem nullum agnoscunt superiorem. L. Luc. Hist. l. i. c. 3.

† Hist. ex Maphæo fol. 56. Jes. Politicks.

week to their *Provincial*, and once in three moneths to the *General* or *Congregation* of *Assistants*, as the *Itinerant* preachers and *projecting* Travellers are also obliged to do : the *Provincial* once every week, at least once a moneth to the *General* or *Assistant*, whose Rescription is at least once in two moneths, usually oftner.

§. 4. In these *mutual* Letters the *secrets* are written in *Characters* and mystical terms, often *transcrib'd* to remedy interception, loss, &c. and some of those to the *Colledges* solemnly read therein and filed \*. These *subordinate agents* are in their several *spheres* perpetually shuffling up and down to inform themselves in the *State*, *Quality*, *Nature*, and *inclinations* of *Princes* ; taking advantage of all opportunities to advertise the *Adjutants general*, with whom they do respectively correspond, of all such accidents they have espyed ; upon which discovery the *Adjutants* or *Assistants* that receive them, forthwith disburden themselves to the F. General, who thereupon calls the *Council* ; then this *Court* of *Assistants* do as it were *Anatomize* the *Universe* \* ; examining, comparing, and ballancing the *Interests*, concerns, and Designs of all the *Princes* in Christendom. Here, deliberating thus of the fresh *Intelligences* received from their several *Correspondents* weekly collated ; 'tis at last resolv'd the Affairs of such a *Prince* shall be promoted, the designs of another disappointed, as they conceive (while thus *standing by, and looking on*) may make most for their own interest and advantage, which they improve the more effectually, in that the *professed Fathers* insinuate themselves to be *Confessors* to most of the *Princes*, *Noblemen*, and *chief Ministers of State* under the

\* *Regul Jesh.  
de formula  
scribendi.*

\* *Discovery  
of Jesuits Po-  
liticks in Add.  
to Mystery of  
Jesuitism.*

the *Papal Jurisdiction*, whereby they slide into their *Secrets* and *Projects* (which other *Princes* by their *Ambassadors* and *Intelligencers* cannot find out) at no dearer a *Rate* than *Postage* of Letters, which yet amount ('tis said) at *Rome* to 70, 80, yea sometimes an 100 *Crowns* of Gold to one Post, or *Courier*.

## Sect. 4.

§. 1. Further, that we may discern how these *Ignatians* do wind themselves into the *intrigues* of *States*, which they would fain have to stoop to their *grand Monarchy*: for the promoting of which they are so highly *inflamed*, *ut ab Orbe turbando nullum se vel suum vel suorum periculum absterri patiuntur*\*, that no hazard of themselves or theirs can deter them from troubling of the world. 'Tis to be remembered there be four *sorts* or degrees of them, viz.

\* *Graferi Pre-  
fat. ad Plagas  
Regias.*

§. 2. (1.) *Secular* Persons of both *Sexes*, joyn'd to the company by a *Resignation* of themselves absolutely to the conduct of the *professed Fathers* in blind and implicit *obedience* to what they dictate. These usually are *Gentlemen* and *Merchants*, who immix themselves in *Court* and *City* business, and (as they can) into *Offices*, *Bargains*, and *Sales*; or active *Gentlemen* and rich *Widows*, who like a *Plantation* of the *Indies*, bring in to the *Society* a vast revenue of Gold and Silver. There was indeed a notable upstart *Congregation* of *Jesuiteesses* for some little time, but those *Dames* growing over malepert, were soon put down by the *Bull* of Pope *Urban VIII.* who to comprimize the difference in *France*\*, when the *Jesuits* had erased *S. German* out of the *Calendar*, and substituted their *S. Ignatius*, which incensed others, decreed that if they could not stand both together,

\* *Jacob Revii  
Hij. Pontif.*



Ignatius should every Leap-year have the intercalary day to himself.

s. 3. A (2d.) Sort is only of men, but *chequer'd* as well with Priests as the Laity both in a secular way, *Hermophradites*\*, not yet tied to a Regular life, but by a Recommendation of the *Patres Professi* creep into *Pensions*, *Abbies*, *Benifices*, being under a *Vow* to put on their *Habit* when the *F. General* Commands; and therefore are called *Jesuits in voto*, of which *Dequoy*s, tamely feeding unsuspectedly in the *Courts* and *Palaces* of great *Princes* to impose upon them, very much use is made for *intelligence*, especially when they scrue themselves in, as *Preachers* or *Counsellors*, *Secretaries* or under *Secretaries* of *State*; yea, though but in meaner services, as *Grooms*, *Butlers*, *Coachmen*, and the like, in the houses of *Statesmen* and eminent *Citizens*; these *explorators* or *spies*, who speedily *communicate* intelligence to their *Superiors*, for the disappointing and betraying of designs when they are least suspected, the *Jesuitical Monarchy* makes much advantage of. 'Tis to be feared many of this sort are still in disguise amongst us, as it seems a *Protestant Person of Honor* was told at *Rome* about 1652. by the *Assisant* of *England* resident there\*, that, at that time there were above 1500. of their *Society* in *England*, able to manage several *Offices*, and to work in several *trades* they undertook, the better to secure themselves from being discovered; one who had been of the gang\* a little before, wrote he could point at several such with a dry finger, who had been took for contrary men in *England* some 3. 4. 6. 10. 20. yea, 40. years.

s. 4. A (3d.) Sort are *Residentiaries* in Religious Houses and Monasteries, *Ecclesiasticks*, whose office

'tis

\*Lucii Hist.

\*Mr. Pryn's  
Preface to  
Vindic. of  
Fund. 2. part.

\*Mutatus Po-  
lemo p. 10. II.  
Printed 1650

'tis to promote their Religion, as *Priests, Clerks, or Converts*, who may at the pleasure of the *F. General* be dispensed with as to any thing concerning their *Profession*, which of themselves they have no power to leave; though they be not yet under the *Solemn*, but only the *simple vow*. For the *Carnal Policy* of the *Jesuits* \* is not to admit *many*, but *few* (whom they have many years prov'd to be fully ready at the *Nod* of their *F. General*) unto the *solemn vow*, which they make to be not only a *Promise*, but also an *active Donation* and *consignation* of a mans self unto, and a *solemn Acceptation* of him by the *Fathers* of the Church, which the *Archbishop* of *Spalato* in a new coyned word calls *Impossessatio*, I think he means a putting of himself into the *Possession* of his *Superiors*, and their owning of him as their *Creature* wholly at their *Arbitrary* disposal. The rest they retain under their *simple vows* \*, that if they be deficient in any *Punctilio* of obedience, *Generali ejusq; Satrapis, liberis dimittere*, to the *General* and his *Lord Lieutenants* he may *dismiss* them, or if he be better humor'd refuse to prefer them, however otherwise devout, learned, and deserving, only keep them at some *druggery* about collecting materials out of books, or some far meaner employment, which shall be sure to *subjugate* them.

\* *Spalato de*  
*Ref. Eccles. l. 2.*  
*c. 12. Sect. 34.*  
*43. 46.*

\* *L. Lucii. Hist.*  
*Jes. l. 1. c. 4.*  
*p. 120.*

§. 5. The (4th.) *Sort* is the *superior degree* of the *Jesuit Politicians*, in whose care is the *Govern-ment* of the whole order, the regulation of all affairs wherein the *Society* is concern'd. These are the *Grandees* (as was noted above) resident at *Rome*, where the *Informations* from the *Emissary spies* *concentre* in the *Consistory* they have *Dub'd* with the *Title* of the *Congregation de propaganda fide*, which  
the

† Perfecta  
Tyrannis dic-  
ti Generalis  
ib.

\* Hist. l. 2. ad  
Ann CCC.  
XIX.

\* Ecclesias &  
politeiam sub-  
vertendi Ar-  
tes more suo  
captarunt, in-  
ce: dioquilli,  
quo nunc de-  
flagravit Pa-  
tria, paulatim  
fomites com-  
portarunt.  
Eccles. Bohem.  
Persecut. c. 38.

the great Tyrant \*, the F. General Domineers in ; as *Sulpitius Severus* said of the Emperor when depraved by the influence of some *perfidious Arrians* †, *Dum sibi religionis officium videtur implere, vim Persecutionis exercuit* ; while he would be thought to do the best office for promoting Religion, he did exert his utmost force in persecuting of that which is so indeed. From this Privy Council the Provincials and their subordinates are influenc'd, as those in *Bohemia* \* were, who pretending the Institution of youth, after their manner insinuated the Arts of subverting Churches and States, and by little and little carryed together chips to that fire whereby the Country was burnt up and ruin'd.

#### SECT. 5.

§. 1. The professed Fathers Assistants having voted what makes most for the Monarchical Interest of their Society upon a review of occurrences, craftily wind themselves into the Courts of Cardinals, Prelates, and Ambassadors, representing frequently in what disguise they please, the particular state of affairs abroad, which they often make to appear white when they are black, clear when cloudy, and è contrâ, through their adulterate Relation. The notions of which being first disseminated, many times take deeper root, and so sily exasperate one Prince against another, when there was no real ground for their falling out, *ἰδε', εἰς ἕνα πῦρ ἡλίαν καὶ ὕλην ἀνέστη*, Behold, how great a wood a little fire sets a burning ! \* which that these Incendiaries might do with greater success and secreste, they obtained from Gregory XIII. fore-mention'd \* (who alter'd the Calendar, and erected many Colledges for the Ignatians, in testimony of his thanks for their Bartholomew Mattins at Paris \*

\* Jam. 3. 5.

\* SECT. 2.

§. 3.

\* Thuan. Hist.



1572.) that all *Apostolical Legates* and *Nuncio's* should take for a companion and confident, a *Jesuit*, by whose counsel and advice they should govern all their actions, which they might render more serviceable to the *Court of Rome*, having at hand such an \* 7. *Lud. Lucii Hist. Jes.* p. 119.  
 experienc'd *Ingeneer*, who communicating secretly with the *active spies*, especially those in *England*, and amongst the *Princes of Germany*, knows where he may successfully cast the *fire-balls* of contention.

§. 2. To blow up *flames* and thereby to aggrandize the *Majestick State* of the *Society*, each *principal Agent* hath some secret *Instructions*, which usually have little *alliance* to the *Printed standing Rules*. For these *Cabinet memoirs* \* are suited to particular *Negotiations* under a *Privy Seal*, and are as variable as the *Itinerants Habits*. Some of these reserved *Advertisements*, were found amongst the *Papers of the Rector at Paderborn* \* 1615. since rendred out of *Latine* into *English* about ten years ago, and annexed to the *farther discovery* of the *Mystery of Jesuitism* \* wherein they discover how they are to *ingratiate* themselves after a grant of a new *foundation* in any place, to insinuate into the favor of *Princes* and *Grandees*, to direct their *Preachers* and *Confessors*, to Cajol rich *Widows* into a veneration of the *Society*, and perswade them to a *single life*, and through a *pious neglect* of their friends, to scatter their wealth to *Religious uses*, according to the *direction* of the *Society*, to improve the *revenues* thereof, and make a *shew* of the *severity* of *Discipline*, to *ensnare Boys* of good wits, allowable beauty, a noble extraction, and fair *Estates*, to manage *reserved cases* dexterously, &c. 16 heads in all, which in

\* *Myſteria Cereſis nulla alia re quam ſilentio ſacra fuiſſe inq. Juſt.*

\* *Vide monita privata Soc. Jeſu. in Hiſt. Lud. Lucii. l. 4. c. 1.*

\* *Print Laud. 1658.*

in the close the grave *Fathers* are to impart sparingly unto those under their Conduct, and then, as *sensiments* of their own experience, against which if any thing chance to be alledged, then a recourse to the *general Rules* will salve the credit of the *Society*, and be a means to palliate that which passeth for the *advice* of a private person, though under-hand they account it mostly to be observed.

\* S. 3. Of the *same complexion* were those 40 *occult lessons* \* found in the Pocket of a *Jesuitical Priest* at *Harling* in the *Netherlands*, to gain *Profelytes* by drawing some of the *great ones* into their *Nets*; allowing them to hear the *Reformed preach*, and to eat flesh *any day* at pleasure, so they conceived by degrees to tempt the youth; for which purpose *Father Temple* resided *Incognito* at *Leiden*, to slip into *Gentlemens Houses*, and one while to *insinuate* the *Popish* and *Reformed Religion* differed only in *Ceremonials* (as sometime in *England* *Franciscus*, *A Sancta Clara*, made an essay of reconciliation, suggesting that the 39 *Articles* of the *Church of England* were ambitious of a sense to be *Orthodox*, i. e. as he would make the world believe *Popish*) yet otherwhile the *Papists* ought not to remit any thing, or *tolerate* the *Reformed*, but the *Reformed* ought to grant liberty to the *Papists*, who yet forsooth could not make peace with *them* unless they became *Papists*; to tax the *Doctrine of Election*, and annexed points, as the *Arminians* do, i. e. to plant the *Sovereign drug of Arminianism* (as was phras'd in a Letter hence to the *Reſtor* at *Bruxels* \* 1627.) &c. with an *Advertisement* at the end very remarkable; namely, that the *Instructions* of the *Emissary Jesuits* be often changed by their *Superiors*, and accommodated

\* In Lud. Lucii  
Hist. Jesuit.  
p. 678. confilia  
secretiora Je-  
suit. per unitas  
Belgii pro-  
vincias. Leo-  
ward 1616.  
Sect. 5 6. 34.  
36. 38.

\* Mr. Pryn's  
1. part of  
Cant. Hist.  
p. 159.

dated to the present State of the United Provinces.

s. 4. In Holland, England, and elsewhere, the so-  
 ciable Ignatians appear in the dress of *Secular Mer-*  
*chants*, but their great Trade is to enrich their own  
*Company*, which by their knack of *Auricular confes-*  
*sion* for divulging secrets, and perfidious *Equivoca-*  
*tion*; by their *blind obedience* and *mutual correspon-*  
*dency* (wherewith they have *Ruffled* many *Kingdoms*  
*and States*) is arriv'd to such an height, that when  
 the *Italian Cl. Aquaviva* (sometime Chamber-Fellow  
 to *Pius V.*) came to be *F. General* (after the four  
*Spaniards*\*) he gave *his Hand* to be *kissed*†, as the  
*Pope his Toe*: neither seem'd he to take state (they'l  
 say) without reason, sith in their *Constitutions* the *F.*  
*General* is called *Dei Legatus*, and *Christi Vicarius*;  
 one of which having the *Title*, regarded not the  
*Popes*\* *message*, though sent to him by two *Cardinals*,  
 for he could easily alledge the *grants* of two prece-  
 dent *Popes*† injoyning every one in the Society, *ut*  
*in Generali Christum velut presentem agnoscat*, i. e.  
 to acknowledge *Christ* present in their *General*, who is  
 not *triennial* as the *Provincials*\*, but (unless in some  
 new Case) *perpetual*.

s. 5. They do not only glory in their *Priviledges*,  
 but speak big words of their *Puissance* and *wealth*,  
 with which they are so swoln, that they do little less  
 than spit fire in the faces of *Princes*. They account  
 many of their *Colledges* more splendid than the most  
*Royal Palaces* of *Kings*; the magnificent one at *Mo-*  
*nachium*\* which they cogg'd *D. W.* of *Bavaria* to  
 build for them, is eminent for a lofty *Turret*, on  
 which are Images of *Marble* and *Brass* very sumptu-  
 ous, within are all things splendid, glistering with  
*Gold*, *Silver*, *Ebony*, *Chrystal*, and *Pearl*. In an *Island*

\* Who died  
*Ignar.* 1556.  
 † *J. Laynez.*  
 1565. *Fr. Bor-*  
*gia.* 1572. *Ev.*  
*Mercur.* 1581.  
*Claud. Aquavi-*  
 1615.  
 † *Hosp.* 167.  
 \* *Paul IV.*  
 1558.  
 † *Paul III.*  
 1540. *Jul. III.*  
 1550.  
 \* *L. Lucii Hig.*  
 l. i. c. 4.

\* *Id.* p. 156.



- \* 1d. \* whence they expell'd *Widows* and *Orphans* (as they did also at *Ausfurge*, *Ingolstadt*, and other places in *Germany*) they speak high of another *Colledge*, the receptacle of 50 *choice fellows* from *Seminaries* in all parts to be sent out against *Evangelical Professors*; and to the building of this one *Colledge* 25 *Tun* of *Gold* was consigned by *Pope Gregory XIII.* who would have snatcht *Ireland* \* from *Queen Elizabeth* had his arm been long enough, and transfer'd *Portugal* to his own use, for the supply of his *Coffers*, out of which he had given \* 4000. *Duckets*, to cut off the *Protestants* in *France*. Many of their *Colledges* are strongly fortified \* as well as sumptuous; at the taking of *Prague* in *Bohemia*, were found in the *Jesuits Colledge* there 500. *Musquets*, *Breast-plates*, and *Pikes*, and very many other arms for some *hundreds* of *Souldiers*, together with great store of *Gunpowder* and other *Ammunition*, wherewith also many other places are furnish'd, having *vaults* \* and other *reconditories* to greaten their *Magazeen*. At *Posnania*, *Lublin*, and elsewhere in *Poland*, their *Colledges* are built and fortified as strong *Towers* and *Castles* for *Souldiers*, rather than *Scholars*, so that a *Polish Knight* in an *Oration* against the *Ignatians* \* said, rather than teach *Scholasticks* and know the sins of silly *Women*, *Bellum gerere proximâ quanq; occasione velle videantur*, they may seem ambitious to take the next occasion of waging war.

§. 6. And indeed, though they personate *Humility* as *Borgia* \* their 3d. *General* did, when he would not have the *nim* but old torn *Breeches*, and would play the part of a *Porter* in carrying a *Hog* on his *shoulders* unto the *Chambers* of other *Jesuits*, and to prevent their commendation of his *Humility*, said, *Let it*

Thuan. Hist.  
Passim.

\* Ciracella in  
vita ejus;

\* Hosp. p. 145.  
b. 1611.

\* Lud. L. Hist.  
p. 171.

\* Hosp. 2. c. 5.

\* Schot. Jesuit.  
1. 4. de v. t. a  
Borgia c. 2.

it not seem any wonder unto you that an Hog doth carry an Hog \* (which really was a vain ostentation in a frolick) they are prodigiously Arrogant; and though the words of their mouths be smoother than Butter, war is in their heart (as the Psalmist speaks \*) In some formalities of speech their words may be softer than Oil, but in realities they are drawn swords: for however they vow Charity and Poverty, yet they breath out cruelty, and vaunt of their Riches and Royalties. Caster in his Letters bragg'd, that as many Colledges as they had in Germany, so many strong Castles and Fortresses the King of Spain had there: and Ribadneir triumphingly said, that the Colledges and Seminaries of the Jesuits, are *Hereticorum exitia & Apostolicæ sedis propugnacula*, i. e. The destruction of Hereticks, and the Bullworks of the Apostolick See. Pust up with these conceptions the fore named General Aquaviva said, he could in a shorter time bring forth more Souldiers into the Camp, than any Christian King; and as a fair specimen of his Ignatian Forces, during the time of the Venetian Interdict, he offered Paul V. an Army of 40000. men, upon this only condition, that every one who was slain should be enrolled among the Martyrs: \* and reason good, all the Geese of this Keeper of the Capitol should pass for Swans, especially sith he would maintain them at his own Charges, which this great Duke of the Society could easily do out of his own Revenews, and the vast income of his Plantations then, above 50 years ago, much improv'd since; for after he had given a Dutchy to his Son, (Hafen-mullerus \* reports from many witnesses that) he brought in much Riches, above 50000. Duc-kets to the Society, whose yearly Revenews in the Colledges did then amount to 2000000 Crowns, be-

\* *Quilicium*  
*si porcus por-*  
*cum comio-*  
*dèc hinc.*

\* *Psalm 55. 21.*

\* *Quot Col-*  
*legia tot Ca-*  
*stella in L. Lu-*  
*ci Hist p. 157.*

\* *L. Lucii Hist*  
*l. 1. c. 17. p. 156.*

\* *Hafen*  
*mul. p. 29.*



sides the vast sums heaped together by Coynings, and other pretty Artifices of the *sacred Legerdemain*.

s. 7. The review of this pompous *Intrade*, with a numerous retinue 60 years ago, did so elevate *Barri-sonius* the Jesuit, that to Court a young *Venetian Lord* to an Admiration of the *Ignatian Republick*, he writes high lines \* of the *excellent Regimen* and perfection of the *Order*, which he would perswade him to think is the most *free, creditable, and pleasurable* (he might have added for a *Qualification* and *Atheistical*) bragging that the *Provinces* of the *Archduke* and the *Dukedom of Bavaria* were govern'd by the Instructions of the *Jesuits*; \* yea, that *Transylvania* it self was then manag'd by *F. Cariglia*; *France* and the *King* by *Peter Cotton*, *Poland* and the *King* (saith he most arrogantly) by the *Instinct* and *spirit, Sanctitatis nostra*, of our holiness: Further, *Spain, Portugal, Italy, Scicily, Belgia*, are at our beck: nay, and he would have had him believe that *F. Parsons* at *Rome* had then more *Authority* than the *King of England* himself; affirming likewise, there was neither *Earl, Marquess, or Catholick Prelate* (so he would have *Romish Bishops* stiled) but he had a *Jesuit superintendant* to his *Conscience*, nay (saith he) in short, our *F. General*, as all know, governs *Rome it self and the Popedom*; we make war at our pleasure betwixt one *Prince* and another, betwixt a *Prince* and his *Subjects*, can usurp dominion over *Cities and Countries*, fearing no discovery of our *Actions*; sith our *Commerce* is chiefly with great men, we know every *publick secret*, and can in a singular way dispatch *Hereticks* and enemies to the *Roman Court*, and encourage the *Assasines* with the merit of the *remission of sins* for their undertaking, and insinuate that

\* Letters  
from *Bononia*  
Apr. 21. 1608.

\* *L. Lucii.*  
*Hist. Jesuit.*  
l. i. p. 163.

\* Ut summa-  
tim dicam  
Gen. noster  
sicuti manife-  
stum est omni-  
bus Roman  
regit & Pon-  
tificatum, lb.



that few or none out of our Society can be saved, *satis pro imperio*, concluding it most profitable \* (which shews what the Jesuits heartily pray for) that the *Plaguy Race of Politicians* (so they often call *civil Magistrates*) were taken out of the world, and the Government thereof left only to themselves, who think they have made a great Progress towards it, and whose Principles and Practices (next to be laid open) are in a tendency (if they could reach it) to accomplish.

\* *Quam maximum in populi utilitatem cessurum esset, si pestifero semine politicorum sublato & temporali dominio cum spirituali conjuncto solummodo a nobis ecclesiasticis regerentur & gubernarentur.*  
*ib. p. 169. Hosp fol. 84.*

### CHAP. III.

*Of the Jesuits Principles, opposite to Christianity, Morality, and Policy.*

#### SECT. I.

**U**NDER the pretensions of fellowship with the holy Jesus, really to publish and plant *Positions* of *Atheism*, and to erase τα σαχνα της αρχης των λογίων τῷ θεῷ, the very first principles of the Oracles of God \*, by Preaching and Printing tenets contradictory to all that is sacred, can certainly be no other than the motion of the unclean spirits \*, like frogs coming out of the mouth of the Dragon, i. e. the Devil, and the mouth of the beast, i. e. Antichrist, and the mouth of the false Prophet, i. e. all false teachers (the whole species being comprehended in the singular number, as elsewhere in the Original \*) or else a resemblance of the fire, and smok, and brimstone, that issued out of the mouths of the Horses which had heads like Lions \*, and kill'd many men, which may graphically signify (as smok betokeneth fire) the filthy and fiery temper

\* Heb. 5. 12.

\* Rev. 13. 16 with 19. 20

\* Exod. 8. 9.  
צפרדע  
and 10. 12.  
ארבה

\* Rev. 9. 17, 18.

\*1 Tim. 4. 1, 2,  
3. with  
2 Thes. 2. 16,

\*Rev. 13. 13.  
with 16.

temper of the *Ignatian Self*, who delivering *Doctrines of Devils* \* for love of *falsehood*, do by the *false-fire* of their pretended *miracles* perswade the credulous to enslave themselves to the *beast* and receive his *mark* \*, discovering their *design* to be no less, than the *subversion* of the *Fundamentals* of true, pure, undefiled Religion, by damnable *Doctrines*, pernicious *Maxims*, and destructive *Principles*, diametricall *opposite* to all unfeigned *Christianity*, serious *moral-ity*, and honest *Policy*; by the introduction of prodigious *Divinity*, barbarous *Ethicks*, and scandalous *Politicks*, to exterminate *faith* and *manners*, and all good *Government*. As a remarkable Emblem of which, at the *Canonization* of their Patron *Ignatius* for a *Romish*, i. e. a beastly *Saint* (pardon the Solecism, sith *contradictio in adjecto*, well befits them of whom I write) the *Fathers* of the *Society* exhibited to the view of the people, a *Pageant* wherein was Portray'd this *novel Saint* holding the whole world in his hand, and *fire* streaming out forth of his *heart* \* with this *Motto* [*Veni Ignem Mittere*] I came to send *fire* into the world, which the *University* of *Cracow* did above 40 years ago justly upbraid them with, and we see every day more plainly verified in their cursed *Affertions*.

\*Mercu e Je-  
suite to 1. p.  
67. *Spec. Jesuit.*  
p. 156.

1622.

§. 2. These are such as being entertain'd do (1.) over-turn the *Christian Faith*. Now because I would hasten to what is peculiarly design'd, I shall in brief present to your view, A *Jesuitical Creed* gathered out of the works of *John Baptista Roza*, a Spanish *Jesuit*, by *Franciscus Roales* Doctor of *Salamanca*, a Chaplain to the King of *Spain*, we have it in the *Appendix* to the *Relations* of *de Vargas*, pag. 333. Printed 1641. digested into XII. Articles in *Latine*, which  
in

in the Adververtisement to the *Mystery of Jesuitism*,  
I find thus translated to mine hand in *English*, 1658.  
*viz.*

I. I believe in *two Gods*, whereof one is Son, Father, and Mother metaphorically, according to an Eternal Generation ; the other metaphorically Mother and Father, according to a Temporal Generation ; and what is consequent hereto, that the common term, *Mother-Father*, may be equally attributed to God and the B. Virgin, as if they were both *Hermophrodites*.

II. I believe in *Jesus Christ*, the only metaphorical Son of both, according to an Eternal and Temporal Generation.

III. I believe that *Jesus Christ*, as man was conceived and born of the Virgin *Mary*, metaphorically as of Father and Mother, by a Paternal and Maternal vertue.

IV. I believe that he suffered, and was dead, *not truly and really*, because it was impossible he should die.

V. I believe that he was *buried*, though not truly and really dead.

VI. I believe his Soul descended into *Hell* metaphorically, whereas it was never separated from the Body.

VII. I believe that he rose from the dead, by a *Metaphor* suitable to that whereby I believed him dead.

VIII. I believe he ascended into Heaven, that he sitteth at the right hand of God the Father, and that he will come to judge *some* alive, and *some* already dead.

IX. I believe in the *Holy Ghost*, who spake  
by



by the Prophets, though some were sometime mistaken and deceived.

X. I believe the Church to be, as to the better *Part* of it, holy; and the Communion of Saints.

XI. I believe the Remission of sins, effected by a suddain Collation of the *Holy Ghost* upon the wicked.

XII. I believe the Resurrection of the Body, as to the better *part* of it, and life Everlasting, not without some *fear* of the contrary.

§. 3. Neither will *equal Judges* deem this *Spanish Collector* disingenuous (if not defective) in his Collection, for those who have searched into the *Jesuits* writings, can easily make Proof of *these* and many more such *prodigious Articles* from other noted Authors of the *Society*, whose Books when Printed have their *Superiors approbations* and *attestations*, even then when their *mouths* have been open'd (with acclamations to the *Beast*) in *blasphemy* against God, to *blaspheme* his Name and his *Tabernacle*, and them that dwell in Heaven, having power given them from the

\* Rev. 13. 5, 6,  
7, with 2. 6.  
† Heb. 10. 29.

1622.

*Dragon and the Beast* \*, whiles thus by their shameful *credenda*, they account the blood of Christ an *unholy thing*, and do despite unto the *spirit of grace* †.

We find not less than 40 years ago Mr. *W. Crashaw* in his Book Entituled [*The Jesuits Gospel*] did clearly evidence from their approved *Writers* \* several other

*damnable Doctrines* of the same strain with those fore-mentioned asserted by them, viz. That *Mary's* milk may be compared with the blood of Christ; yea, that the *merit* and vertue of it is more *excellent* than *Christs blood*; that *Mary* is partaker of the Di-

\* *Turselinus*  
*Greg. de valen.*  
*Greizerius C.*  
*Sribaniss* ali-  
as *B. marci*  
*Ant. Posswin.*  
who extols  
*Just. Lipsius* a

vine

vine Majesty and Power, and fellow with *God*, who (say they) hath divided his Kingdom with *Mary*, keeping justice to himself, and yielding mercy to her; that she did help *God* in the work of Mans Redemption, and man may appeal from *God* to her, for whose mediation, *God* oftentimes sooner hears, than for *Christ*; That the sins and spiritual diseases of the Soul are cured as well by her milk as his blood; that the best compound for a sick soul is to mix both together, and that a Christian may lawfully by faith lay hold of both as well as one.

s. 4. And though *Scribannius* in his *Amphitheatre* of the *Jesuits Honour* \* (enrolled by *Possévine* † amongst approved *Popish Books*) labors to smoothe these horrible Tenents, yet he did not one jot amend them, as we may discern from a taste of his *Poetry* \*, here noted by Mr. *Crashaw*.

\* Palæopoli.  
i.e. Antwerp.  
1606.  
† Apparat. Sac.  
Tom. 1. lit. G.  
\* Amph. Hon.  
l. 3. c. 8. p. 356.  
2 edit.

*Hæreo lac inter meditans, interq; cruorem,  
Inter delicias uberis, & Lateris.  
Lac Matris miscere volo cum sanguine Nati,  
Non possem Antidoto nobiliori frui  
Ergo parens & nate, meis advertite votis:  
Lac peto, depereo sanguinem: utrumq; volo.*

My thoughts are at a stand, of milk and blood,  
(Delights of breast and side) which yields chief good.  
And of her milk mixt with his blood I'll make,  
The Sovereign'st Cordial sinful soul can take.  
Mother and Son, give ear to what I crave,  
I beg this milk, that blood and both would have.

Belike he thought *Verses* would fitly express that faith which hath no other foundation than a Fi-  
F  
Tion,



tion, any more than many of those *novelties* which by the instigation of the *Jesuits* were in the *Council of Trent* imposed upon the Christian world. But it doth not suit the design in hand to make any further rehearsal of the *erroneous Aphorisms* of the *Loyolan Faith* \*, the chief Heads of which have been long ago particularly *taxed* and refuted by the Learned *Chemnitius* † and *Chameir* \*, and also several concerning the holy *Scripture*, the *Person* and *Offices* of *Christ*, the *holy Spirit*, the *Providence* of *God*, the *will* of *man*, &c. by *Elias Hausenmullerus* †, when (which is rare) he was effectually brought off from their *Society* which he had espoused, and by many of our *English Worthies* up and down in their *Writings*, both heretofore and of late, amongst whom the industrious *Mr. Pool* hath shaken the *fundamentals* of these *Arch-Papists*, the *Jesuits*, and proved their *Faith* to be a *nullity* (as an *Idol is nothing*) in his *Book* now the 3d. time under the *Press* at *Oxon*. Maugre the scare of *Captain Everards Hand Granadoes at London*; and though a brisk *Rethoricafter* of the *Club*, *Serjeant* of a *Division* came to make *sure footing* upon his laying aside of the *Bible*, and fixing his *Foundation* of *Oral-Tradition*; yet the smart *Dr. Tillotson* (as second, to the much admired *Mr. Stillingfleet*) hath so mall'd him with the true *Rule of Faith*, that his slippery *distinctions* of *speculative* and *practical self-evidences*, &c. will be found very insignificant to support this *sure-footer*, when that *worthy Person* shall in his *Reply* detect his *Sophistry* and pull off his *Complemental Hat* and *Feather*, the *Artifice* of *Jesuitical Equivocation*, whereby he does but beat the air, while he thinks to baffle a *well-study'd Logician* in defence of the *Bible*, the only *Rule of the Christian Faith*.

s. 5. Before

\*Vide Aphorism. Jesu. 1608.  
 † Theolog. & Doctrinae Jesu. precipua capita Rupellæ 1589. in 6. vol. 8.  
 \* Epistolæ Jesuiticæ prima dat. 1598. Edit. Genev. 1653.  
 † Hist. Jesuit. Ordin. 1595.  
 cap. 9.



s. 5. Before I pass to the next *Section*, it may here be remembred how the *Gallican Bishops* (notwithstanding the Equivocating *disavowry* of the *French Jesuits*) did 1643. \* censure the *Books* of the *English Jesuits*, *Matthias Wilson* and *John Floyd*, who went under the names of *Edward Knott* and *Daniel A' Jesu*, that in a *Pestilent and execrable judgment* \* they had wrested the *Apostles Creed*, the *most holy Rule of Faith*, into *profane and ungodly senses*; since that time for near 20 years, how great a *smoak* the *French Jesuits* or *Molinists Tenets* about *effectual grace* and *sin*, against the *Jansenists* have raised at *Paris* and *Rome*, we have a full and ingenuons account from *Monsieur D' St. Amour Doctor*, and sometime *Rector* of *Sorbonne*, who was employ'd on the behalf of the *Gallican Churches* to transact that affair, wherein though he gain'd the favour of private conference with the then *Pope Innocent Xth.* yet the (so call'd) *Head of the Church*, was so inspir'd by *Donna Olimpia* (who used to give *Instructions* to his *Nuncio's* \*) and influenc'd by the *Jesuits*, he could obtain no due consideration of his short *memoir* about the 5. *famous Propositions*. But after his tedious waiting, he found that the *Cardinals judgment* was only *Prudential*, i. e. such as was for their own interest; and the *Pope innocently* told him \* he was *no Divine*, he could not take the toil to understand the terms of the *Questions*, Because (said he in *Italian*) *It is not my Profession; besides that, I am old and never studied DIVINITY*. Having to the like motion of the said *St. Amour* about a quarter of a year before \* reply'd, by shewing him a *Crucifix* which he said was his *counsell* in such affairs as those: that having heard what would be represented to him, he *kneels*

\* *Mons. D' St. Amour Journ. Contin. p. 28.*

\* *Pestifera & execrabilis qua symbolum Apostolorum Sanctissima Regula nostræ fidei in profanos & impios sensus delatur est. ibid.*

\* See her *Lif. p. 10.*

\* *Jour. part. 3. c. 12 p. 120. Oct. 1651.*

\* *July. 1651. part. 3. c. 4. p. 78.*

that unanswerable *discovery* of their *immortality*, *The Mystery of Jesuitism* containing the *Provinciall Letters* with the *Additional*s concerning that affair rendred into our Mother language, unto which I shall refer the *Reader*, who may there (allowing ordinary *Errata's* of the *Printer*) see and examine (if need were) the *Authors* themselves, as I have done some of *them*, who make it their business to represent every sin as a *diminutive*, to vent new *Notions* of good and evil, and indulge men in an impudent, impenitent *violation* of all the weighty precepts of the most just and holy *Law*, and the necessary *Rules* of the blessed *Gospel*.

§. 3. Cast but your eye upon the *margin*, and you may see noted there the *Pages* wherein are such blasphemous and impure streams as these following, and the like; flowing from the hearts and pens of the *Novel Casuists* of the *Ignatian Society*, who affirm, that he who hath a *will to commit all the venial sins that are, doth not sin mortally* \*, and that *all the breaches of the first and second Table of the Decalogue, are no sins at all, when they are committed by any man out of ignorance, surprise, or Passion*. Recollect the *first Table*, and we shall find against the

(1.) *Commandment* therein, besides that horrible *Atheism* which they do every where encourage, they are so monstrously vile as to assert, *That 'tis sufficient a man Love God any time before he dies, or at the point of death, or on Holy-days, or once a year, or once in five years* \*; *That we are not so much commanded to love God, as not to hate him*: † They disengage men from that irksome obligation of loving God actually, and Print with *Approbation*, *That a man may be saved without ever loving*

\* Add to *Myst.*  
of *Jes.* p. 98.  
§. 37.  
p. 125.  
London, 1658.

\* *Myst.* of *Jes.*  
*Let.* 10. p. 151.  
† p. 153.



loving God in all his life \*. Animus meminisse \* *Let. 11.*  
 horret, I even tremble to transcribe it. Oh (as *p. 160.*  
 the Prophet *Jeremy* said) that mine head were wa-  
 ters, and mine eyes a fountain of tears that I might  
 weep, because men make void this great Command-  
 ment. Oh ! that vile wretches should dare to  
 sport themselves with the Love of God ! and  
 sleight this great thing, this indispensable duty ! no  
 marvel these men disparage effectual grace, and  
 traduce the piety and zeal of others for their  
 strictness in *Christian morality*, as a mark of Here-  
 sy, with which I know they brand me while I  
 republish these things ; but their reproach I ac-  
 count mine honour, and proceed to shew that a-  
 gainst the

(2.) *Commandment*, they assert *Idolatry*, *witch-*  
*craft*, and *abuse of Gods worship*. In the *Indies* and  
 in *China* \*, they allow'd their profelyted *Christi-* \* *My. J. J. Let.*  
*ans* to commit *Idolatry* by a subtile evasion, viz. *5. p. 53. 54.*  
 That of *injoyning* them to hide under their  
 cloaths an *image of Jesus Christ*, to which they  
 teach them by a *mental reservation*, to direct those  
 publick *Adorations*, which they render the *Idol*  
*Cachim choan*, and their *Keum sucum* : so gross  
 was this, that the *Congregation de propaganda fide*  
 did somewhat correct but little amend it. Fur-  
 ther they affirm, That the diligence of an expert  
*Conjurer in Diabolical Arts* may well be thought  
 worthy a reward \*, and that a *Fortune-teller* is not  
 oblig'd to restitution if he hath consulted the *De-* \* *Let. 8. p. 116.*  
*vil* \* ; nor to confession, though he hath expressly in- \* *Add. p. 20*  
 vocated the *Devil* †, and that 'tis lawful to consult *§. 19.*  
 a *Conjurer* \* ; and to the abuse of the spiritual † *p. 96. §. 28*  
*worship of God* they affirm, that of an 100 ease \* *p. 111.*  
*Devo-* *§. 10.*



Devotions (they have invented) to the Mother of God, if a man practise but anyone of them, it will open Paradise \*; that recreation is the only comfort of humane life, and now a-days many shake off their Polutions with much more expedition than they contract them\*. Against the

(3.) *Commandment*, the Jesuits teach, it is a less sin to swear in common talk by the holy name of God, than it is to eat an egge in Lent \*. Affirming that Laws against blasphemies are abrogated by a contrary custom †, that by the Bull *Cruciata*, a man may be dispensed with the vow he hath made not to commit fornication, or any other sin \*. That 'tis lawful as well in judgment as out of judgment, to swear with a mental reservation, without any regard had to the intention of him who obliges a man to swear \*. That to call God to witness to a light inconsiderable Lie, is not so great an irreverence, as that a man should or must be damn'd for it. Against the

(4.) *Commandment*, they affirm, that he sins no more who works on the Holy Sabbath, than he that works upon the Feast of St. Didace the Spaniard \*, whom Sixtus V. made a Saint at King Philips request for recompence (expresly) of his Invasion of England in 88. That 'tis enough to be bodily present at service, though a man be absent as to the mind, provided he behave himself with a certain external reverence \*, nay, that a man fulfils the precept of hearing Mass, even though he have not the least intention to hear it, that a wicked intention, as looking on a woman with an impure desire, hinders not a man from fully performing the duty \*, that receiving of the Communion at Easter satisfies the

\* Myst. Let. 9.  
p. 120. 124.

\* p. 138.

\* Jes. Gosp.  
p. 70.

† Add. to Myst.  
Jes. p. 97.  
s. 33.

\* p. 95.  
s. 25.

\* p. 110.  
s. 5.

\* Jes. Gosp. p. 70

Myst. Jes. Let. 9  
p. 134.

\* Ibid. ]

*the precepts for two years, the precedent and the subsequent* \*; the like is their conceit of *two Clocks* \* Add. to Myst. p. 82. §. 20. striking *twelve* at some distance on Saturday night, † and that of a *secular person* or a *Priest* being \* lb. 81. fallen into any kind of *impurity* whatsoever, §. 17. though against *nature*, may commendably *communicate* the same day after *Confession* \* p. 88. §. 2. which they make very easie too, and that of *sacrilegious Communions* producing *grace* \*, and of a *Priests consecrating without attention* \*. \* §. 3. We see how grossly \* p. 95. §. 23 abominable their *maxims* are against *all* the *Commandments* of the *first Table* more immediately respecting *God*.

§. 4. And we shall find shortly they are as notoriously wicked against *all* those of the *second Table* which do respect our *Neighbours*, whom we should love as our *selves*; for these strange *Casuists* teach against the

(5.) *Commandment*, which concerns our *Relations* (to instance in some) as concerning *Man* and *Wife*; that 'tis no sin to contract a marriage by *persecution*, as if it were in a play upon the stage, by using equivocal expressions to elude the Church, when one is forced thereunto by great fear \*. That 'tis no \* p. 95. §. 24 injury done to the paternal power a man hath over his *Children*, for another to persuade his daughter to run away with him, in order to a *Clandestine marriage*, against her fathers consent \*. That to abuse a married Woman is not adultery if the husband consent thereto, and the rest, too too horrid to be translated \*. That women may take their husbands money unknown to them to game withall \*; \* p. 110. §. 3. and concerning others, that *Judges* shall not be obliged to make restitution of what they may re-



\* Ibid.

\* p. 139.

\* Myst. Jes.  
Let. 6. p. 80.

\* Add. p. 97.  
S. 32.

\* S. 34.

\* p. 18. S. 6.

\* p. 18. 19.  
S. 9. 12, &c

\* Myst. p. 88.  
89. 90.

\* p. 94. 97.

ceive for giving an unjust judgment; that Mothers may wish their daughters death, when they are not in a condition to dispose of them in marriage\*, that Servants may purloin from their Masters\*, that they may conscienciously contribute to the debauches of their masters several ways\*, that a Curate or Pastor of the Church is discharged from the obligation he stands in to endeavor the instruction of his people, when he cannot do it of himself by reason of his ignorance, and that he hath not the means to have it done by another, by reason of the small profits of his Cure\*, you may discern how easily this sort of men fill up their Relations, of which more in their Politicks. Against the

(6.) Commandment which respects our Neighbors life; they affirm generally, that one may Kill another to prevent a Box o' th' ear, or a blow with a stick\*, yea that an Ecclesiastick may kill him who derogates from his reputation by opprobrious speeches, and 'tis doubtful (say they) whether he having made use of a woman may not kill her if she offer to discover what pass'd between them? they say also that a man may kill a false accuser, nay the witnesses produced by him, and the judge himself, when they cannot be otherwise diverted from oppressing the innocent, &c\*. And you may easily perceive every one will be innocent (as the Irish Rebels) if their case be refer'd to these Ignatians, si excusasse sufficit, quis fuerit nocens? the direction of the intention shall acquit a man for Duelling, for defending his honor and estate by cowardly killing another when his back is turn'd\*, yea but for an affront by words or signs\*; and there be some occasions wherein a Priest is OBLIG'D to kill a De-  
 tractor



tractor \*, a *Janfenist* had need to look to his life, \* *p.* 98.  
 yea any man that truly represents these things in  
 their naked dress, for that they'l account a *detra-*  
*ction* when they can spy an opportunity; accor-  
 ding to them an *Ecclesiastick* is not faulty, who  
*procures an abortion, if he doubt whether the fruit*  
*of the womb were quick* \*; and with them *gluttony* \* *Add. p.* 93.  
 is not so much as one of their *Venial sins* †. Against *§. 13.*  
 the † *Myst. Let. 9.*  
*p.* 128, 129.

(7.) *Commandment* they do also very accom-  
 modately to their own practise, as in the other  
 state cases, to the overthrow of *chastity*, many of  
 them not fit to be named; but to procure an abo-  
 mination of them, we may instance in some of their  
 determinations, as that *though a woman were sen-*  
*sible what an ill effect her vain and gorgeous dress*  
*would work upon the bodies and souls of those that*  
*should see her, yet were it no sin at all to make use*  
*thereof* \*; and provided a man direct his intention \* *Let. 9. p.* 132.  
 aright, as to pass for a *Gallant* ('twere well if some  
 of our *Gallants* did not consult these *Jesuits E-*  
*thicks* more than *Solomons*, yea or sober *Philoso-*  
*phers*) he may be as debauch'd as he will, yea and  
 Virgins may dispose of their Virginity as they list  
 without consent of Parents. When (say they) that  
 is done with the consent of the maid, though the  
 father have just cause to be troubled at it, yet nei-  
 ther she nor the Person to whom she hath prostituted  
 her self hath done any injury, nor as to what con-  
 cerns him hath violated any law, &c. \* That masters \* *ib.* 131, 132.  
 and maid-servants living together, and mutually  
 induced by that means unto sin, so Cousins of both  
 sexes; if their relapses be but once or twice a month,  
 may continue therein, when they cannot avoid them,

\* p. 146.

\* Eph. 5. 4. 5.  
Rev. 21. 8, 27.  
1 Cor. 6. 9.  
Mat. 5. 28, 30.  
Heb. 13. 4.

\* Myst. p. 146.

147.

† Add: 94.

S. 14.

-- 96 S. 27  
&c.

\* Myst. p. 133.

\* Add 93.

S. 12.

\* 126.

\* Myst. p. 69.

\* p. 107.

\* p. 75. Add. 20.  
18.

\* 166.

without finding the world matter of discourse, or running into some inconvenience thereby \*. Hardened wretches! they think not, neither would they have others think of the inavoidable great inconvenience of lying forever under the wrath of God for these things\*. Alas! they affirm that it's law. for persons of all qualities, conditions, and sexes, to go to the stews or places of common prostitution (intending to convert women) though it be very probable, as frequently before, then will they commit sin themselves \* and the like abominations†. Against the

(8.) Commandment they encourage theft, cheating, and symony by their shameful determinations; That a woman may take money from her husband to game withall, &c. \* and a son may with a safe conscience steal from his Father \*, that 'tis lawful for servants to rob their masters to make their wages proportionable to their service \*, that a Religious man may quit his habit to go and steal, as well as go incognito to the stews \*, and Merchants may use false weights to gain the more, that cheating is lawful under the notion of their contract Mohatra, when a man buys a Commodity for 30 l. to be paid within a year, and then sells it immediately to him that he bought it of, for half so much ready money \*, then when the Jesuit hath gotten that he is sent away by his Superiors, as was intended before the bargain, and the Tradesman may get his money when he can. Symony they allow of, though money be the principal motive \*, and that they who trade in Benefices sin not whatsoever bargain they may drive if they direct their intentions right \*, and further, that a man is not oblig'd to restore what he



he hath stoln by trivial and inconsiderable thefts, whatever the total summe thereof may amount to \* ; \* 112 §. 16 yea these Incendiaries lay it down, that a man hiring a Souldier to FIRE the barn (or any other house or City, magis & minus non variant speciem) of one that hath offended him; he ought not to make restitution; for no man is oblig'd to that, if he hath not done that which is unjust\*. Against the

Myst. les. Lo. 8  
l. 109. 110.

(9.) Commandment, these loose Casuists are grossly peccant in following the father of lies by their Equivocations and mental Reservations, in the Artifice of which they glory. Navarre extols the Doctrine of Equivocation\*, instancing, they had it from their S. Francis, who being asked by Sergeants pursuing a murtherer, whether he saw such a one pass that way? he answered, by putting his hands into his mittens, saying, he passed not this way, meaning (against common sense) through his mittens or manacles. Hence the Jesuit Card. Tolet, in a book of his \* priviledg'd by the Popes order, determin'd, If a man upon oath before a Judge be demanded whether he did such a fact (though really he did it, and by vertue of his oath to the F. General) he may say, I did not, reserving in his thoughts, not at this time: So if a man ask his wife whether she be an Adulteress, she may say, no, meaning that I will reveal to thee: others determine \*, a man may swear he hath not done such a thing, whispering to himself that none can hear (when he speaks the other loud) this day or before I was born, or have in reserve a general intention to give that sense which a prudent man (i. e. a cunning Knave) would, so promises oblige not (though solemnly made

\* Azpilc. En-  
chir. p. 348.

\* De Sacerd.  
l. 4. c. 21.

\* Myst. Jes. p.  
128. 129. 130.



made with an oath) when a man hath no intention to engage himself when he makes them. They affirm further, That a privilege is authenticke, though obtained by discovering but some part of the truth, which known would not have been granted\*. Its allowable to defame an adversary by charging him with crimes he is no way guilty of\* (yet kill another detracting you) in their *Theses* at Louvain 1645. 'Tis only Venial to calumniate, and impose false crimes, to ruine their credit who speak evil of us\*; this being instill'd into the *Empresses* daughters in a few days by raising false reports, put the whole Court into a COMBUSTION and Alarm, till *Quiroga* the *Capuchin* perswaded the *Empresse* to disbelieve that pernicious maxim *Discatellius* the *Jesuit* had insinuated from 20. more of his *confreres*, who say, they can with safe conscience detract, as they did 1655. a work of Charity for Relief of the Poor in *Picardy* and *Champaign*, by saying the Collectors had employed it against the state which was false, wherefore he had a ground for his Character, who said the *Jesuits* were *Concinnatores mendacii*, composers and polishers of a lye; yea they are such *Casuits* as allow a Judge upon the Bench to give sentence for friendship, according to one of their probable opinions contrary to his own judgment\* and equity. Against the

(10.) Commandment, these Patrons of unrighteousness put a varnish and gloss upon self-love, covetousness, envy, ambition, and all the exorbitant motions and first risings of the heart to the transgression of Gods righteous Law. They who can lay aside an actual affection to God, do fondly admire

\* Add. p. 95.  
S. 23.

\* p. III. S. 6

\* Myst. Let. 15  
p. 250. 251,  
252 253.  
Add. p. 139.

\* Myst. Jes.  
8. p. 107.

*mire themselves for whom their greedy desires are ever craving : for they affirm, that Envy is no mortal sin, when it is conceived only at the temporal good of our Neighbours \**, and alledge for a ground, that the good which is in temporal things is so slight, and of so little consequence in relation to Heaven, that it is of no consideration at all in the sight of God and his Saints \*. They hold that ambition, which is an inordinate desire of dignity and greatness, is of itself one of their Venial sins, so they say is covetousness; vanity, & self-satisfaction with them, are not sinful, but rather the gifts of God \*, and thereby blasphemously charge God to be the Author and fautor of sin; and if a David make a Covenant with his eyes not to behold vanity, these Sensual Doctors will jeer at him, and say a beautiful woman is a Ghost to him, he is a melancholly fool, an enemy to divertisement, one that hath the symptoms of a weak and unrefined disposition; such as hath not those generous and natural affections it ought to have \*. By a glance at these maxims so contrariant to all the Commandments in the first and second Table of the Law, it is evident what kind of morality is requisite with the Seraphical Ignatians.

s. 5: 'Twill not need much labor to evince, that they who thus endeavor to make void the precepts of the Law, are not wanting to evacuate the gracious prescriptions of Faith and Repentance commended to us in the Gospel, as necessary means to eternal life and happiness. For in opposition to

(1.) That lively obediential believing which our Lord Redeemer requires of every one that would be saved \*, they do not only commend the

\* Add; 21.

§. 25.

\* Myst. Let. 9.

p. 127.

\* lb. p. 126.

\* lb. p. 127.

\* lb. p. 124.

125.

\* 1 Jo. 3. 23.

Acts 16. 31.

Mar. 16. 16.

Jo. 6. 29.

Rom. 16. 26.

the *Faith* of the *Colliar*, who when ask'd a reason of it, answered, *He believed as the Church believed*; and to the Question, how the *Church believed*? answered, *as he believed*\*; but also that a man may be saved in any *Sett*, yea, if an *Infidel* find anything of probability in his own false Religion, he is not obliged to embrace the Christian faith proposed to him, though he find himself more enclined to believe the latter unless at the point of death, and according to some, not then\*; when say they, he is capable of receiving absolution, how palpable soever his ignorance may be, of the mysteries of faith; nay, though out of pure negligence, he knows nothing of the B. Trinity, or the Incarnation of our Lord Jesus Christ\*. And a man shall not be obliged to omit those occasions and propositions wherein he runs the hazard of damnation, if he cannot do it with ease and conveniency\*; further they affirm, that natural Reason (which yet we see they have abused, in contemning the *Commandments*) the light within (the Quakers call it) is sufficient to guide all our actions, and enable us to discern, when it is lawful for a private man to kill his Neighbour. And be sure every Ignatian (*qua talis*) will then account it meritoriously seasonable to kill and slay when he hath his *Superiors* Command whether right or wrong, for then *judicium discretionis*, all judgment of discerning is banished\*, and when this is done, they render insignificant.

(2.) The *Evangelical Doctrine of Repentance*, which is necessarily commanded, as well as faith in our Lord Jesus Christ. As concerning the former, so concerning this great point, the determinations of

\* Add. 83.  
§. 21.

\* 99. §. 42.

\* 112. §. 17

\* 126.

\* Tolet sum 1. 4  
c. 3. Tamierus.



of the *Jesuits* are so gross, that they turn the *grace of God* into wantonness, and encourage *sin* that *grace* may abound, for they conclude the duty sufficiently discharg'd by a sleight *auricular confession* or whispering, an acknowledgment into the ear of any *Priest*; and to make this easie, they assert, that a *general confession*, *shuffling in that last sin*, the (pretending) penitent chargeth himself with amongst the rest, may suffice\*, and that men may be sparing too in confession; they instance amongst others in this, that to carry away a *Maid* is a circumstance a man is not oblig'd to declare, when the *Maid* had consented thereto\*: and to qualifie confession when 'tis made, they account a little *Attrition* (as they call it) or imperfect contrition, i.e. sorrow for fear of damnation, enough to reconcile the sinner to God; one Act of it, though but little and remiss, can blot out any, even the greatest sin\* (imagine in their Sacrament of penance) a certain little inward grief of mind, is required to the perfection of Repentance\*, and if that be troublesome to a man, he may get commutation or some body else to do it for him, or be supplied by an indulgence\*; and (say they) He ought not to be deny'd absolution who continues in habitual sins against the laws of God, Nature, and the Church, though to the Priest he discover not the least hope of amendment; nor he who acknowledges that the very presumption of being absolv'd, had encourag'd him to sin with much more freedom than he might have done, had it not been for that presumption\*; they add further. If he who is confess'd, to the simple demand, Are you sorry? say, yes, The Confessor is oblig'd to believe him\*, and absolve him, though in

\* *Myst.* 2. 139.\* *lb.* p. 141.\* *Toll. de Sacer.*  
l. 3. c. 5. n. 4.\* *Maldonat.*\* *Toll. Em. Sa.*  
de *sauf.* n. 10.\* *Myst. Jes.*  
p. 145.\* *Add* p. 22.  
§. 29.

- the next occasion of sinning, and quit it not, though  
 \* §. 31. it be of Incest \*, and to absolve toties quoties,  
 §. 33. young people who grow worse and worse, though  
 §. 34. they do not in the least measure reform their faults.  
 \* §. 35. \* But I perceive I have made an excursion beyond  
 p. 99. §. 43. mine intended bounds, whiles I am reciting these  
 pernicious maxims, which I hope look more ugly, be-  
 ing brought to the light of Gods word that will  
 make them to fall before it, as Bagon before the  
 Ark, and disgrace this Pageantry which the Ignatians  
 fabricate to juggle out the real practise of Repen-  
 tance, without which they who hearken to the Re-  
 solutions of these new Casuists, will likewise perish  
 with them, and be cast into the fire \* ; for though  
 \* Mat. 3. 8, 10. the Jesuits account many necessary Commandments  
 Luke 13. 3. in the Gospel, as Evangelical counsels, which they  
 are at liberty to take, or not, God will not be mock-  
 ed, or put off with subtilties : But Whosoever shall  
 break one of these least Commandments (in his Law  
 or Gospel) and shall TEACH men so, he shall be  
 \* Mat. 5. 19. called the least in the Kingdom of Heaven \*. It is plain  
 (however I know they would wrest this as all other  
 Texts which urge holiness, unto their own destruc-  
 tion) that though with the Pharisees (to whose man-  
 ner of speech our Saviour seems to allude) they may  
 account some sins little, venial, Peccadilloes, not to  
 be regarded ; yet considering the comparison in the  
 context put for a Negative, they shall be excluded  
 from the Kingdom of Heaven, ubi nisi magni esse non  
 possunt, where, saith St. Augustine, all are great  
 ones.

## Sect. 3.

§. 1. Before I can yet pass over their corrupt princi-  
 ples, the scope of this Discourse requires I should evi-  
 dence,



dence, that the *Ignatian Don's* are not less extravagant in their *Aphorisms of Policy*, than in their recited *Doctrines of Divinity*, and *maxims of morality*; what ever hath been disliked by sober men in *Machiavels Politicks*, is greedily entertain'd by these *Pragmatical States-men* of the *Papal-Court*, yea, and much more is conceiv'd and publish'd by them, *regnandi causa*, for the advancing of their own Dominion to the violating of all right, the subverting of Christian Societies, the abrogating of Oaths and Contracts betwixt *Princes* and their *people*, and removing all the grounds of security, upon which a *well order'd Government* can be established. For 'tis but a *Complement* that the Author of *Fiat Lux* would insinuate with our *English*, to have them at least account the *Pope* a *Gentleman* and a brave *Prince*, sith really they set him up above all *Emperors* and *Princes*, as hath been often proved out of their writings\*, yea, above all that is called *God*.

§. 2. He that would be satisfied more fully concerning their *detestable Tenets* of this nature, may easily be taught with faithfulness where to find a store of them cited by our Authors in the *margin*. I shall instance in a few, as concerning the *Supremacy of Government*. They hold the *Pope* not only to be *Head* of the *Church*, but to have *Supream Temporal Power*, at least *in ordine ad spiritualia* (saith *Bellarmino*) and for what he shall account spiritual. *Baronius* another *Cardinal Jesuit*\*, will a-warrant him to kill and devour whosoever are his *refractory Adversaries* to the obtaining of it\*, neither need he fear any opposition if the principle of some of them would hold; that he hath all *Authority in Heaven and Earth*, both *Spiritual and Temporal*, over all *Princes of the world*, as

\* See Remiss  
Positions of  
Rebell. Pr.  
1650. *Hosp. l. 1.*  
*Bishop. Tay-*  
*lors Disua-*  
five. Dr. Du  
*Moulins Vind.*  
Answ. to *Apo-*  
*log.* 1666.  
Dr *W.D.* of  
Sanguinary  
Laws 1664.  
&c.

\* Bell. de. sum.  
*Pontif. l. 5. c. 6.*  
& 8.

\* *Epist. & Pa-*  
*ren. circ. vene-*  
*tos.*



\* *Horæ subsecivæ* p. 7 Lond. 1664.

*De Pontif. l. 1.*

c. 7. 3.

and

*De Laicis* c. 18.

\* *De Maj. eccl. l. 1. de S. Pontif*

\* *Citante Bishop Taylor Diff. 1. part.*

\* *Review of the Council of Trent.*

† *Def. Fid. Cath. l. 3. c. 23.*

§. 10. 18.

20, & l. 6. c. 4.

over his Subjects and Vassals; as by a deserving person is well observ'd from them in a close Discourse about the occasion of our *sanguinary Laws* \*, which had their rise from the Jesuits *treasonable positions* in extolling the Popes power over Princes; so superlatively did they magnifie it, that Bellarmine \* makes *Punies* of all the *Potentates* in the world, when by reason of the Popes power he saith, an Emperor must content himself to drink, not only after a Bishop, but a Bishops Chaplain; and Kings are rather Slaves than Lords, Church men being as far above them, as the Soul is above the Body; that Bishops, who are at the Popes Nod may depose them. It's clear, these Ignatians do hold as Mosconius writes \*, that the Pope is above Law, against Law, without Law, and therefore can do all things; 'tis their Art to blaspheme; say they) he is *Rex Regum*, and *Dominus Dominantium*, King of Kings, and Lord of Lords; every rational creature is subject to his power and command, and in short, he hath one and the same tribunal with God himself. They apprehend the sublimity and immensity of the Supream Bishop to be so great (said Cassenæ \*) that no mortal man can comprehend it, no man can express it, no man can think it.

§. 3. Hence they give out to their credulous fellows, not only that the Pope can increase the number of Holy Scriptures, and Canonize Saints (which is a note above *Ela* in spirituals) but that he can dethrone Kings, and dispose of all temporal Dominions at his pleasure \*. F. Suarez † after Bellarmine says, the power of the Pope extends it self to the coercion of Kings with Temporal punishments, and depriving them of their Kingdoms when necessity requires; nay, this power is more necessary over Princes than over Subjects,

jects; and he adds, every Christian Kingdom depends upon the Pope, who can immediately of himself depose the King, and compell the Kingdom to execute it, if necessary, otherwise he alledgeth his power were not only inefficax, but insufficiens. And to encourage subjects to entertain this Doctrine, and yield obedience to the Pope, not only Mariana, Scribanius, Sa, Santarel, deliver strange things of this nature, but Suarez further affirms\*, that an Excommunicate King may with impunity be depos'd or kill'd by ANY ONE, yea, and that English Jesuits may shew they are as well learn'd in these horrid Aphorisms, we have F. Creswel (or Parsons) under another name\* laying it down as a matter of Faith and certain conclusion, That if any Christian Prince whatsoever shall decline the Roman Religion, or desire or seek to reclaim others from the same, he presently falleth from and losseth all Power and Dignity, and that even before any Sentence of the Pope is pronounced against him; all his subjects whatsoever are free from all obligation of any Oath of Allegiance to him as their lawful Prince, and if they have convenient strength (which one\* of their Doctors said, the English do well to put in) they ought to eject such a one from the Government of Christians, as an Apostate, and an enemy of the Common wealtb; yea, that the Subjects may not only lawfully depose such Princes, but also that they are BOUND to it by Divine precept, the strictest bond of Conscience, and the utmost hazard of their Souls. This Gentleman had said before\*, that if an Emperor or King favour'd an Heretick (i. e. one who takes the Scripture for his Rule) he hath ipso facto lost his Kingdom. Tresham and Bridgewater write after the same Copy: and Bellarmine saith, It is not  
lawful

\* 1.6.c.6.s.  
23. & c. 4.  
s. 20.

\* Andr. Philo-  
pat. cont. Edit.  
R. Angl.  
s. 2. n. 157.  
160. p. 149.

\* Toler.

\* Id p 109. Si  
Imperator  
vel Rex he-  
reticum sa-  
vorem profe-  
quatur, ipso  
facto regnum  
amittet.

lawful for Christians to tolerate such a King, who endeavours to perswade his subjects to embrace that Heresie, viz. that Religion\*.

\* L. 5. de Pontif. c. 6. 7. & 4.

s. 4. Now to stir up people to take their counsels to eject their lawful Princes, they deliver, that people may refuse to pay tribute to Kings, as being unjust, according to a probable Opinion\*, and that Subjects do not sin, when they refuse without any reason alledg'd, to submit to a Law whereof there hath been a legal Proclamation by their Prince: and for Clergymen they are not subject to secular Princes, neither are they oblig'd to any obedience to their Laws, though not any way contrary to the state Ecclesiastical. Whereupon they make nothing of it to vacate all Constitutions, Decrees, and Covenants, how solemn soever betwixt Princes and people, especially upon pretence of Religion they are peremptory, Faith is not to be kept with Hereticks, particularly the Emperor is not oblig'd to make good any Priviledges granted to the Protestants when he was in straits\*; and the subjects of England (as others in such circumstances, or when it pleaseth the Pope) are disobliged from their Oath of Allegiance\*. The famous Historian Thuan assures us; They taught publickly both in the Pulpit and Press, that Princes were not bound to keep touch with Sectaries, alledging for Proof the Council of Constance; and if Oaths bind not, farewell Trust, which is certainly no more to be regarded, than is consistent with the Ignatian interest, for either they'll swear by Equivocation which they account laudable\*, however an Heathen † would condemn their shift, saying, *Fraus non dissolvit sed distringit perjurium*, i. e. Craft in an Oath doth not lessen, but strengthen perjury; or, else they'll conceit the Person

\* Vide Add. 10  
Myst. Jes. p. 92.  
s. 3 4.

\* Jo. Paul  
Windec. de hæ-  
reses extirp.  
p. 324.

\* Bellar. de jur.

\* Talet Just.  
Sacerd. J. 4.  
c. 21.  
† Cicero.



Person to whom they swear incapable of an Oath, and they think the incapacity considerable, if the Pope and their F. Gen. have not a kindness for him,

\* ἐδὲν μὲν ἐστὶ Παπῶντος περὶ τοῦτοῦτο ἔδ' ἔροπον. *Pañum non* \* Appian  
*Pañum est, & non Pañum pañum est cum illis lubet.* Plantin.

s. 5. After they have indoctrinated *Princes* and *Subjects* in such previous Lessons as these, then they shew them what conclusions arise from such premises, as, The *Right of Kings depends upon their devotion to the Pope, rather than succession, magis in ultione heresis quam in cognatione sanguinis*, rather in an endeavour to be aveng'd on Protestants, than in the legitimateness of their Pedigree from their Ancestors, as we may see in *Reynolds*, under the Title of *Rossæus*. Then *Conclusiones Politicæ sub Regis Domini nostri Præsidio*, as the *Jesuits* publish'd at *Madrid* \*, instructing the King of Spain their grand Protector†, to promote their *Universal Monarchy* (for which a late Writer would perswade us the King of France is now a Competitor, though the Parity of reason is not so apparent) by determining he was consecrated to invade and seize upon other mens Dominions, and on the other hand they conclude, the French ought not to admit the King of Navarre \*

\* *Rossæus*  
p. 649. 670.

\* *Alph. d. Verg.*  
c. 5.  
† *Spec. Jes.*  
p. 217. 218.

because a *Calvinist* and Protestant, neither Queen *Elizabeth* nor King *James* for the like reason \*; and thereupon they at *Salamanca* determin'd, that whatsoever Papists should not desert the defence of the English (under their lawful Sovereign) and follow *Hugh Oneele* (the Rebel) would sin mortally, and could not obtain life everlasting except they desist\*. And F. *Parsons* did pronounce sentence, † that *whosoever did consent to the Succession of a Protestant is a most grievous and damnable sinner*. And so keen is the rage of these

\* *Rossæus*  
p. 466.

\* *Parsons of*  
Succession.

\* *Determ. Salam.*  
† *Doleman.*  
p. 216.

*Jesuits*

Jesuits against truly Evangelical Christians, that as Dr. Du Moulin in the Epistle to his excellent Book [The sincerity of the Protestant Religion] told the Archbishop of concerning the Flanders Jesuit under the Title of *Philanax Anglus*, Their very stile is a continual casting of FIRE BRANDS and FIRING of Granadoes to scatter the Protestants in all the Parts of the world: for they call'd Queen Elizabeth Jezebel, and the English-Wolf, the Elector of Saxony an Hog, W. of Orangethe Prince of Beggars, and those Princes who, though Papiſts, do give the least indulgence to Protestants, they call half-Catholicks and Politicians, in derision; nay worse, as Henry 4<sup>th</sup>. of France, a Renegado Apostate, concluding they ought to be oppress'd with Poison, Sword, FIRE, Gunpowder, and the like machinations; as Stapleton said, they account such Politicians in some sense worse than Hereticks and Turks, because they refuse to defend Catholicism by weapons and wars, and ought to be driven out of all Cities, as the old Athenians expell'd Diogoras and Protagoras, proposing a reward to him that would kill them\*, unless the House of Austria, none else may expect favour. In the Parisian Massacre Guignard the Jesuit was vexed they had not, opened the Basilick vein, i. e. stab'd Henry King of Navarre, together with the rest\*. And Marina\* before him commended the Murderer of Hen. III. saying, O Memorable Action! by murdering the King he got to himself a great name: Bader and Cracius Jesuits were in such an heat, that they affirmed there could be no Peace in Germany so long as the Augustine Confession was not abolished, and the Protestants the defenders of it slain and BURNT, for that kind of men could be no otherwise soften'd and dissolv'd but by the flame of FIRE; and F. Peter an

Italian

\* Orat. Duaci  
contr. Politic.

\* Hosp. l. 4.  
p. 216. l. 1. c. 6.  
de Reg.



*Italian* and Master of the *Spiritualities*, wish'd such a spirit in their people as was in those who made the Butchery in *France*, saying, unless in *Germany* there were such another, the *Jesuits* could not be safe \*, whereupon one of those before, said †, It behoves us in following our Military Leader to rush in upon all that oppose the Pope by Counsels, Words, and Writings, and to take them off by FIRE and sword. We see the temper of the Gentlemen by their expressions, and what we may expect when they gain opportunity. And we are certify'd \* 'tis the Property of their Society, daily to bring forth new INVENTIONS, to bring men to God, i. e. to their Religion and Society by the use of Arms, Terror, FIRE. W. Watson the Priest did 60. years since Charge Parsons the Jesuit with certain Principles of the Jesuits at Sevil 1590. for the Reformation of England, \* amongst which this was one, that all the great Characters of England must be BURNT. But though we have been made sensible enough of the Flames of these Incendiaries, yet through Gods goodness their Plots have not took effect according to their projects, to evert our Civil as well as Religious Privileges; neither hath their Catholick Holy League as they call'd it\*, solemnly entred into and renewed, ut Evangelium radicitus ex orbe toto extirpetur, that the Gospel-Religion should be clean rooted out of the whole world, done much more than discover'd what TEMPER they are of, which is evident from these and the like abominable Tenets, I might transcribe out of several other Authors (as well as many more out of these) besides those that I have named; many of whose Principles you may see in Lucius his History \*, where you will be directed to them.

\* Hausen-mull.  
p. 125.

† p. 16.

\* Alph. de  
Varg. c. 5. 7.

1601.

\* Cited by Mr.  
Pryn. Pref. to  
Wind. E. 3.

\* Thuan. l. 63.  
1576. 1577.  
1598.

\* L. Luc. Hist.  
Jes. l. 2. c. 1.  
p. 179.



§. 6. 'Tis true, though these *fiery Principles* have been vouched again and again by the foremention'd Authors, and all the *Actors* of them extoll'd and commended by *Sixtus V.* Pope, by *Guignard*, *Gneret*, *Verone*, *Varade*, *Barisonius*, &c. *Jesuits*, yea and so far by their learned *Cardinal Peron* (whom King *James* refuted) *holding Kings may be deposed when the Pope sees Cause*, that rather than desert the *Tenet*, he would chuse to burn at a stake; Yet some of the *Ignatian Society* have in straits pretended to except and make *Apologies* to take off the *Odium*: not by denying the matter of *Fact* which is to be seen and read of all men; but alledging these are the Opinions of particular *Doctors*, a postnate formal order of their *F. Gen. Cl. Aquaviva* concerning *Mariana's Book*, with *P. Cottons* Declaratory Letter to the *Queen Regent of France*, and other evasions about *Santarell*.

But all this *Paint* will soon melt away, when we do but recollect, (1.) Their *Constitution* and *Character of Priviledges*\*, for *correcting, expunging, and burning* what Books they please, whereby the *F. General* hath such an influence upon all *Subordinates* (with whom he corresponds) that he indispensably requires *blind obedience* to himself as unto *Christ*, so that they are not to dispute whether the matter be *right* or *no* when 'tis once commanded, but do it; now in this Case, when there is no disallowance of the *Doctrins* in many Authors of the same stamp with *Mariana's* the *Lawyers* rule (if any where) holds, *sil. Qui tacet consentire videtur*, silence is consent. A *Father* of the *Society* concerning a passage in *F. Barry*, told the Author of the *Letters* to the *Provincial* \* as a thing worthy his knowledge, That *there is a certain*

\* Ut suprà c. 2  
p. 14.

\* Let 9. li. 3.  
1655. p. 123.

certain Order of our Society containing a prohibition to all Book-sellers to Print any work of our Fathers, without the Approbation of the Divines of our Society, and the Permission of our Superiors. This order was ratified by three Kings in France\*, so that our whole Body is responsible for the Books of any one of our Fathers. This is a particular Priviledge of our Society, and thence it comes to pass that there comes not any work abroad, which proceeds not from the Spirit of the Society, so he. Now when we find a very great number of their choicest Scholars and most admired Doctors stily asserting upon the matter, the very same Anti-magistratical Principles, and that they are animated by one and the same spirit, and that they do persevere in their Opinions, not expunging them in many Authors, but approving them under the hands of three Superiors, when too, they are severe in purging out and prohibiting contrary Tenets (as particularly in the Venetian writings) 'tis but reasonable that these foremention'd should be charg'd upon them (who so hug a probable Opinion) as their avowed Principles. We can see them quick enough (which argues their settled fiery temper against Princes, who do no favour them) if our Edw. VIth. be but stiled *Admirandæ indolis Adolescens*, i. e. a young Prince of admirable towardliness, with a *deleatur* upon all places where it is found\*; so if Frederick Duke of Saxony be term'd an *Illustrious, Wise, and Christian Prince*, because a Protestant, it must be blotted out; yea, and all Epithets whatsoever in Praise of such, and Dedictory Epistles to them, as those of H. Junius and Jo. Seranus to Queen Eliz. and King James: yea, their very Names, (unless mention'd with contempt) they

\* Hen. III.  
ma. 10. 1583.  
Hen. IV.  
De. 20. 1603.  
Lew. XIII.  
F. 14. 1612.

\* Index Hist.  
l. expurg. p. 93.  
& 148. 150.  
Ind. l. prolib.  
Sect. 2. &c.  
† Azor. Inf.  
mor. l. 17.



disapprove, and also *Pictures* \*; those too, who are but of meaner Persons, if Protestants; as I remember one shew'd me, *Anna Maria Schurmans* cross'd out before her Book by those of their *Inquisition*; but all this while these *Principles* remain as before Printed and re-printed. Further (2.) The Apologick Declaration of *Peter Cotton* and decree of *Æquaviva* will be insignificant to assail the charge when 'tis plain, as the Learned *Causabon* hath noted, of the *Apologist* \*, *Omnia defendit, omnes tuetur, omnes laudat, uno Mariana ægre excepto*; he maintains all things, defends all the Authors, praises them all, yea *Mariana* himself is scarcely excepted, insomuch that soon after there came out a Pamphlet in English, *Permissa Superiorum* \*, wherein the Author said that *P. Cotton*, whether for modesty, brevity sake, or serving the time had left *Mariana* unguarded (how far was th is from renouncing his Doctrine!) adding, *They are enemies of that Holy Name of Jesus, that condemn Mariana for any such Doctrine*: You see how their *Superiors* allow them to affront the *Doctors of Sorbon*, who condemn'd the *Jesuits Principles* in *Mariana's* Book, and whatever they or any other say against the *Ignatians*, an *Apologist* \* for them will evade the dint of the blow; for he will say *Mariana* means a *Tyrant* and *no King*, and such they account every *Prince* whom the *Pope* excommunicates \*, therefore he goes out *Doctor subtilis*, and affirms † that *the night and day may as well be joyned together at once, light and darkness agree, heat and cold, health and sickness, life and death, as a Jesuit be prov'd a Heretick*. O rare Mystery of Equivocation and mental reservation! it will help the nimble *Ignatian Proteus* to put on any colour;

\* *Epist.* 170. ad  
Front. Duc.  
p. 154.

\* p. 169.

\* p. 172.

\* *Beil.* cont.  
*Barcl.* c. 3.  
† *Causab.* ut  
supr. p. 172.



lour; whatever he says or does is in obedience to the *Pope*; whom should he command *sin*, or forbid *ver-*  
*tue*, the *Church* is bound to believe the *Vice* good, and  
 the *vertue* bad, unless she would *sin* against her *Consci-*  
*ence*, saith *Bellarmino* \*. And what will a *Pope* of \* *De Pontif.*  
*Donna Olimpia's* tutoring venture to say? but, *Di-* l. 4. c. 5.  
*vine Providence* which disposeth his will, appoints by  
 his hands good men for the execution of Justice:  
 therefore to speak ill of his *Ministers* were to charge  
 Divine Providence which had inspired his choice.  
 This belief of the *Pope* concerning his Ministers oc-  
 casion'd a Protestant *Count* in *Germany* to tell his  
 friend, *I see plainly it will one day be requisite to hold*  
*all the Popes Subjects for infallible*, yet for all that, as  
*Pasquin* said of the last *pope*, *Ad Galli cantum Petrus*  
*flevit amare*. Both his *Holiness* and the *Jesuits Gene-*  
*ralissimo* may be affraid of a great King, so that we  
 may (3.) Remember as a deserving *Doct̃or* (who  
 smartly chastised the *Rhetoricating Apologist* for  
 the *Papists* the last year) hath truly observ'd \*. \* *Answ to*  
 'Twas fear of the King of France his displeasure, had *Apol. p. 5.*  
*procur'd a Decree from the same hand, who for Love*  
*of the Doctr̃ine had granted Licence a little before*.  
 For after the *Spanish Provincial P. de Onna's* Appro-  
 bation and condemnation of this same Book 1598.  
*Stephen Hoyeda* the *Jesuits Visitor* in the Province of  
*Toledo* alledging the Approbation of it before by  
 learned and grave men of their Order \*, and his be-  
 ing peculiarly empower'd by the General, *Pote-*  
*state speciali fact̃a a N. Patre Generali Cl. Aquaviva,*  
 granted a faculty of Printing it at *Madrid* 1599.  
 But when the *Sorbonists* had condemn'd it, and the  
*Pyramis* was erected at *Paris* 1610. against the *Je-*  
*suits*, then 'tis confess'd *Aquaviva* order'd among  
 them-

\* *Dr. Du Mou-*  
*lin p. 113. 119.*  
*Lud. Lucii Hist.*  
*p. 193 196.*  
*Hofsf. 224.*

themselves, *That none teach by writing or speaking, that it is lawful for any Person, upon any pretence of Tyranny, to kill Kings and Princes* (which yet they shall account no Kings when the Pope distasts them) but *linguam variavit non animum*\*.

\* Ib. 219. è facultate ad id mihi factâ à Reverendo admodum P. nostro Cl. Aquaviva facultatem concedo, &c.

——— *The Mice alas ! do pray against their will,  
Kind Puss your Pate is smooth of late,  
Your heart is rugged still.*

There was no sincerity in this Decree, for April 9. 1612. by special order from this same General Aquaviva, Jo. Alvarus Visitor and Provincial of the Society of Jesus approves Suarez book which contains the very same Doctrine with Mariana's. And when Santarells book *de Schismate* came forth (though the Sorbonists condemned it 1626. as they had done Suarez before) it had the *Approbation* of Mutius Vitellescus his next succeeding General, which occasion'd the Court at Paris\* to send for their Jesuits there, who gave them such an equivocating answer, that some of the Courtiers said, *God keep us from such Confessors who have one Conscience at Rome, and another at Paris.* The state order'd P. Cotton (who had put off the King before) to refute Santarell, or Answer an indictment of High Treason; but he freed himself by a sudden death, being in perfect health before; or some of his Society took that pains for him: so tenacious are the Ignatians of these pernicious Principles, that they will not be beaten out of them; for though the general Assembly of the Gallican Bishops had censur'd them 1642. for their maxims both against Morality and Policy, when they come to Apologize for their order, the Bishops

\* D. Du Moulin Vindic. p 128. 129.



in their *circular Letters* and Remonstrances \* charge them for holding the *same* in 1000. places in their *Apology*, yea for going higher, and affirming they had reason to do it, peremptorily investing private persons with the power of life and death, as well as *Suffragans*; allowing them to discern only by the light of reason (or the light within them) when it shall be lawful or unlawful for a man to kill his Neighbour, therein reproaching the Bishops or Pastors for a Company of Ignorants, because they opposed this horrid principle, among the rest, of the lawfulness of men being their own Carvers in matters of Justice.

\* Add. to Myst.  
of Jes. p. 125.  
128. 123. 130.  
135. 138.

#### CHAP. IV.

*Of the Loyolan Practises, both Moral and Mechanical in Foreign Countreys, and these Kingdoms.*

##### SECT. I.

THE Monk who first invented Gunpowder, no doubt, was desirous to see his invention put in execution; men delight to be employ'd answerable to their education. After the black *smoak* and *Sulphur*, we have seen somewhat of in the *Loyolan principles*; a little search into faithful *Annals* and experience, will discover the *Jesuits* like mount *Ætna*, vomiting out *flakes* and *flames* of FIRE in all their *Practises*. Methinks they are not much unlike the wild animal *Bonafus*, which (say they \*) hath the head of a *Bull*, and the neck or main of an *Horse*; and when he moves upon distaste, he casts forth such a steeming *Ordure*, that with the touch of it, they who follow are *burnt*, as it were with strange  
Fire;

\* Plin. & So.  
lin.



Fire ; so these *Ignigeni* we are discoursing of, do cast abroad such stinking *Fire-balls* in their motions, that with a great writer \* (after *d' Vargas*) a man may aptly use the words of the *Comick* against a fierce *Ignatian*,

\* Mr. W. P.  
out of *Stratz.*  
*Jes. c. 7. & 23.*

*Apaga illum a me, nam ille quidem Vulcani irati  
est filius,*

*Quaqua tangit, OMNE AMBURIT, si prope ab-  
stes, calefacit.*

Away with Fury, *Vulcan's* Son forlorn  
What e're he toucheth sure he doth it *Burn*.

The *Jesuits* indeed say 'twas fit their *Founder* should be a *Souldier*, and I read the *Priests* of *Mars* (who *Mythologists* fancy was too familiar with *Vulcan's* Wife) were called *πυροβόει*, i.e. *FIRE-Bearers*, or such as carryed *FIRE* : be sure the *Jesuits* are really such, who take *coals* from the *Altar*, to *FIRE* the *Temple* and all about, both *morally* and *mechanically*, every where stirring up *Flames*. *History* transmits their raging *practises* to us in each respect ; yet we are to conceive what they do *and uncharitably*, artificially, as *Engineers* in *FIRE-Works*, is in a subserviency to their *Moral Incendies*.

s. 2. And believe it, though they would engross all *reputation*, they are upon *Record* for notorious *Incendiaries* both in their *Ethical* and *Political* capacities, more privately and publicly. *Peter Jacridge* sometime a considerable Member of their *Society*, hath brought their particular *Ethical* and *Oeconomical practises* upon the *Scaffold*, which they no other-wise answered than by directing *James Beauf* to charge him with *Sacrilege*, which he notwithstanding

ing publisheth to be a *Calumny*, when all this while the *charge* he put in before the *States-General*, and that cloath'd with all circumstances of *Persons*, *Names*, *Place*, *Manner*, *Associates*, stands still upon the *File Printed*, without any *Answer* to *particularities*: only afterward, they *Trepan'd* him into such a *Recantation* in the *general*, that all who saw it might palpably smell a *Rat*, and perceive he was *impos'd* upon when gotten into their *Clutches*, to *deny* that *pro forma*, which with the greatest profession of *sincerity* he had before *spontaneously* as well as solemnly *affirm'd*. Now sith the several matters of *fact* represented with the *individuating* circumstances, are not hitherto *answer'd*, only the man himself rebuk'd, his *Allegations* not refuted; it is apparent to any unbiass'd *Reader*, the *Jesuits* are really guilty of those rapacious *Enchantments*, *Antedates*, and *Coynings*, *Incontinency* and *impurities* in their visits; *Veneréal uncleannesses*, and *lascivious villanies* in their *Itineraries*, *Obscenities* with *Nuns* in their *Convents*, *ingratitude* and *exasperations*, and the like *burning lusts*, against all good *Ethicks*, and treasonable *perpetrations*, against all *honest Politicks*, as may be seen in the several *Chapters* of his *Book* with the *Refutation* of *Jams Beauf*, both to be read in English \*; but I shall make use of other *Testimonies*.

s. 3. 'Twere an easie matter to fill up many Pages with instances to evince, that as the *Jesuits Doctors* are *The Mystery of Iniquity* which already *worketh* \*; so they themselves are *the workers of iniquity* \* notoriously, such as our Lord *Jesus Christ* will turn away from him, and cast into the *fire*: but because my present *discourse* is limited within narrow bounds, I shall refer the more *Inquisitive* to

\* Further discovery to *Myst. Jes.* print, 1658.

\* 2 Thes. 2. 7.

\* Luke 13. 27.

with  
Mat. 7. 23, 19.



\* Vid Elench.  
 Aw or. ad fin.  
 Myst Par. Jes.  
 Proph. Hildeg.  
 fulfill'd p. 18.  
 19. W. P. Pref.  
 Vind. Fund. B. 4  
 C. 1.

\* Diffu. from  
 Popery p. 225  
 249.

\* Hosp. f. 7.

\* Rib. l. 5. c. 3.

\* Hosp. f. 4. and  
 L. Luc. 432.

\* L. Luc. p. 172  
 Propb. Hild.  
 fulfill. p. 61.

those Authors who direct us to such others as have detected their *Villanies*\*, and only note some few; beginning with their *mis-behaviour* in their *Ethicks*, or more private conversation: we have heard several of their blasphemous expressions unto which do accord their actions. 'Tis plain, *they worship they know not what*, having no love to God, nor fear of him before their eyes, when they worship not only the Virgin *Mary*, but *Ignatius Loyola* their Founder and his Companion *Xaverius*, &c. as Bishop *Taylor* hath prov'd \*) alledging the Council of *Trent* (wherein their order was predominant) for their Practises of ascribing the same worship to the *image* as to the *representee*; what honor they ascribe to *Ignatius* we may guess, when *F. Doza* blasphemously preach'd. *In these last days God hath spoken to us by his Son Ignatius*\*, whom he hath appointed *Heir of all things*, by whom also he made the world; yet this more than *Saint* of theirs gloried in his own shame, when with his *Cloaths* he stript himself of *humanity*, and went sometime *naked*, besmeared with filth, desirous to make himself a *scoff* to the beholders\* (you may see whence he that came so into the Church at *Aldermanbury* fetch't his patern) belike the *Cacodemon* or ill spirit, that used to accompany him at *Mass*\* did then act him; as he did *F. Cotton* when he convers'd with the *witch*, yet the most cunning of them in their *magick practises* have sometime been met with, as at *Prague* while five Jesuits were playing the *Devils*, a sixth real Devil came from *Hell* into their Company and so hugg'd one of them, that he died within three days after\*. The *exercises* they perform in their *magick Schools*, are to train them up for a more accurate *practise* in their *exorcisms*: the ridiculous.



culous as well as blasphemous offices, of which we have notably decipher'd by the aforesaid Bishop in the Ist. part of his *Dissuasive from Popery*. He who gives *Remarks* upon the Prophecy of Hildegard fill'd in the Jesuits \*, produceth instances of the Ignatians dissembling practises in a personate pageant-like devotion, *Quæ filo insertis numerat sua murmuræ baccis*, which number their murmers by berrys and beads fill'd on a string, while their bodies are exercis'd in theatrical gestures, and their voices bel-  
 lowing to their wind-Musick, which (as Hierome said) is in Gods ear, *tanquam grunitus porcorum*, as the grunting of Hogs.

\* p. 18. 19.  
 §. 7. 8.

§. 4. They assume the Title of Apostles, but by their practise have in many respects prov'd themselves falseones \*; they pretend to poverty, yet are pompous in their Edifices, Gardens, Teaching, Reading, Professing, Singing, acting of Comedies, and other Recreations, and in their processions, yea, and do all things with ostentation and theatrical magnificence: the name of poverty is only made a stalking horse to all the delicacies of sense; for (as one says) the long Cloak hath many folds, and the Quadrangular Cap is lin'd with the four Cardinal Vices, Hypocritical vain-glory, perfidious cruelty, theevish covetousness, and luxurious uncleanness. They make a shew of humility, while puffed up in their vain minds with an aery knowledge: all flourish, witness that voluminous work put out by them of Antwerp 1640. and the Amphitheatre of Honor (it might rather be of Horror) wherein the three famous Scholars Scaliger, Causabon, and Gruter, are sleighted as if they were School-boys \*, and their Books fit only for Grocers, and Tobacconists, while the Ignatians themselves

\* Prop. Hild.  
 full. p. 65. p. 8.  
 p. 52.  
 §. 50. 51.  
 p. 30.

\* p. 14. §. 8.  
 28. 29.  
 §. 23.

are a *flight of Phoenixes, Angelical Preachers*, and the great *masters of Eloquence*. These are the *Eagles* that soar above the Clouds, others only *reptile animals*, to be trod under their feet. Their *Congregation de propaganda fide* is practically exercis'd *de propaganda perfidia*, they are perfidious to God, when contrary to their *vow* in Baptism they swear *Allegiance* to *Ignatius*, are *treacherous* to Magistrates, keep no *faith* with any who are not of their own *Señ*, each one of them hath the word to evade their obligation to any Magistrate. *Jurata lingua est, mente non juravi*. They can condemn all such solemn ties at pleasure, sith they hold *Nucibus pueros, juramentis viros fallendos*. Children are to be deceived with *toys*, men eluded with *oaths*\*; they wind up and down to *betray* all they have to do with. They instruct Children to answer, if they had *Luther, Calvin, Beza*, or any reformed *Divine* in their power, that they would dispatch them, one with a *Knife*, another with a *Pistol*, a third with a *Dagger*\*, training them up to put off all sense of humanity and commiseration; to lay aside <sup>suppr</sup> all *natural affection* to *Parents*, as they did a young *Novice* a Taylors Son at *Landsperg*, who when he (with other *Novices*) met his own *Father* in the field, would take no notice of him, though his aged *Father* call'd to him and put him in mind of his duty, yet he went on as one that was *deaf and dumb*: Ah! said his *Father*, is this the *piety* that *Jesuits* teach us? but nothing would move the *Son*, who was highly respected by the *Rector* when he came into the *Colledge*, for this *disobedience* to his *Father*\*. Thus they bereave men of their Children: and should a man be a *Jesuit* for nought? Hee'l get what he can rather by *stealth* when

\*p. 9. 10. 52.

§. 53.

\* 57.

\*Hafen mal.



When he hath an opportunity \*, and to encourage those who are *light-finger'd*, hee'll be their *Receiver*, and return them some *prayers* for it. Oh! these *Jesuits* have a notable knack of *engrossing* every way: *Bring, bring*, are their morning Prayers, *Give, give*, their Evening \*. *Accipe dum adest* says the *Jesuit*, no matter how it comes, *unde habeas querit nemo, sed oportet habere*. *Trojan* or *Tyrian*, *Orthodox* or *Heretick* it matters not, they'll grasp it if they can \*; a subtle Trade of selling *indulgences*, do they drive with the *Papists*. A *Popish Knight* says, they by *theft* pretending *confession*, get many *Gold* and *Silver* Ornaments from Merchants Wives, unto whom their Husbands had given them for love-tokens \*, and afterwards shews what vast Riches they have heap'd together by indirect means, to accomplish their *flagrant* desires. And all to feed their *Luxury* and *burning lusts*; they do not only defend, *Lupanaria Romæ approbantur*, but they have converted their *confessionaries* into *Ecclesiastical stews* \*: They have got the chief trading with Women from all other orders, and their *vow of Chastity* is their Passport, witness their familiarities with the Wives of the *Genneſes* and *Venetians*, and amongst other Narratives, that of *Summerman* the *Jesuit*, who being to cast an evil spirit out of a possess'd Nun in *Switzerland*, made a shift to get her with Child \*.

§. 5. Were not the *Press* in more than haste, many instances concerning the *burning lusts* of these *Ignatian Goats* might be brought in for evidence, from *Padua*, *Antwerp*, *Lions*, *Friburg*, *Corduba*, *Prague*, *Heidelberg*, &c. as may be seen in *Lucius* his *History of Jesuitism* \*: Their *libidinous* conversations are the natural fruits of all their *Luxury* and sensual enjoyments

\* *Proph. Hild.*  
25. §. 18.  
37. §. 31.

\* p. 10. from  
*Th. d'Vargis*

\* p. 56. §. 73.

\* *Hosf. f.* 200.  
201.

\* f. 73. b.

\* *Spec. Jes.* 196.  
198. 199. 228.

\* l. i. c. 5. p. 132.  
&c.



\* Proph. Hild.  
p. 47. s. 46.  
out of Jes.  
Merc.  
† p. 43 44.

joyments they vaunt of, their own *darling Mariana* own'd it in his days, that the *Jesuits* are *lovers of deliciousness, and not able to bear the want of worldly conveniencies*; that *they are not sick and die through over much pains-taking, and austerity, but through their intemperance and irregular lives*; witness also the pleasant story of the *Rector of the Germane Colledge at Rome* \*. And they do certainly every day *grow worse and worse* †; of none could that of *Horace* be more truly predicated.

*Ætas parentum, pejor avis tulit  
Nos nequiores, mox daturos  
Progeniem vitiosorem.*

\* Hosp. p. 195. b  
Qui no vetat  
peccare cum  
possit, jubet.

Amongst them if any were, we may say *crimine ab uno disce omnes*, they are all alike guilty of *nefarious practises*, considering what was noted before of their *constitution*; they are so compact and strictly united together, that (as was observed in the *Counsell* given to the *Nobles of Poland* \*, wherein they are called *Crucigerorum Spuri*, the Bastards of the *Señ* called *Cross-bearers*) that *the whole body, and with it all the individual members thereof do conspire together* (if not in the *Ethicks* which else they might restrain, yet be sure in their *Politicks*) in the *practise* of these things unto which they are carry'd in *soul and Body* as unto their *scope*. From these *practical Ethicks* no doubt the *Jovial Lords* in their *Scarlet Gowns* are *inflamed with monstrous lusts*, so that 'tis reported of the *Card. Don Antonio Barberino* \*, he gave to a *Neapolitan Curtisan* for the *first time* a *1000. Crowns*, and to a *Pedant* that had the charge of a very *fair Boy*, the Son of a *Gentleman*, whom he

\* Just weight  
of Scarl.  
Gown p. 69. 3

he let *enjoy* several times, he gave for a reward thereof a Bishoprick, *Nella Marca di Marcantonio*. The truth is, they are grown *impudent* and *inflexible* not only in these, but in all manner of wickednesses. The poor expos'd Orphans of the Hospital in *Burdeaux* with deplorable crys, shew that no consideration of *humanity* can prevail with the *Adamantine* hearts of *Jesuits*, who choak all the seeds of *Christianity* and *morality* by a prophane solicitude after *sensuality*. He who comments on the Prophecy of *Hildegard* shews them to be in at least 10. respects *Pseud-Apostoli* false Apostles \* (and they who adhere to them, can be no other than *Pseudo-Catholics*) yea, insatiable *Evangelists* \*; and also in *Hildegards* words, *Hypocrites*, *subverters of the truth*, *prond*, *shameless*, *unstable teachers*, delicate *Martyrs*, covetous *Confessors*, unmerciful calumniators, religious for filthy lucre sake, humbly insolent, of an inflexible piety, insinuating Liars, peaceable persecutors, oppressors of the weak, *Introducers and Authors of evil Sects*, mischievously compassionate, lovers of the world, merchants of indulgences, robbers of *Benefices*, importunate Orators, seditious Conspirators (as we shall see in their Politicks) sighing but out of gluttony, ambitious of honor, criminally zealous, grassers of the world, applauders of men, seducers of women, sowers of *dissention*. No enemies could ever match these *Furies*, whose Colledges and profess'd Houses \* are the *Receptacles* of the guilty, the *Refuges* of dishonesty, the reproach of *Christianity*, the shops of iniquity, the *Academies* of impiety, the lovers of *Heresie*, the *Chairs* of infection, the *High-places* of *Antichrist*, the *Brothel-houses* of the *Whore of Babylon*, the *Architects* of blasphemies against God and all his Saints, the

\* *Proph. Hild.*  
sulf. p. 143.

\* p. 61. s. 89

\* p. 51. s.  
48. & p. 59.

\* *Elog. Jes.*  
ex suis verbis  
ad fin. *Myt.*  
*Patr. Jes. Re-*  
*ceptices son-*  
*tium Aspla om-*  
*nis improbi-*  
*tatis opprobri-*  
*um Christia-*  
*nismi, &c.*



the *Companions* of the *Sodomites* and *Onan*, the *Emissaries* of Devils, &c. as one hath Character'd them out of their own words. In which as in their deeds they are generally *extravagant*, as the *Pseudo-Catholicks*, i. e. the *Papists* themselves or some of their *Priests* complain'd above 60. years ago, when they gather'd a *mess* of the unsavory expressions\* of one *Father* here in *England*, which fill'd above an whole *sheet* of *Paper*.

\* Reply to F.  
Parsons ad fin.  
Print. 1603.

Sect. 2.

Elog. Jesuit.  
1632.

§. I. *History* will assure us, that they who are thus notorious in their *Ethicks* are no better (but worse if it may be) in their *Politicks*. He who gave us the *precedent* *elogie* of them in their own words, says also they are the *INCENDIARIES* of the whole world, the *Ruiners* of *CITIES*, the *Poysoners* of *Kingdoms*, the *Murtherers* of *KINGS*, the *Archetypes* of *Rebellion*. Consonant hereunto is the *Character* of an *Ignatian* given us by an *ingenious Gentleman*, who writes\* that the *Jesuit* reckons it in the number of his *merits*, if he may by any sinister ways ruffle and disorder *Heretical Kingdoms* (so he calls them) encourage weak and unstable minds to sleight *Magistracy*, irritate *divisions*, *tumults*, *rebellions*, absolve from *oaths* and sacred ties; so that 'tis hard to find any *Tragical Scene* or bloody *Theatre* into which the *Jesuit* hath not intruded, and been as busie as *Davus* in the *Comedy*, contributing in an *high* measure to every *Fanatick insolence*, justifying the old *Lemma* of *Loyolas Picture*, [*Cavete Principes.*] These are the *Firebrands* of *Europe*, the *Forge* and *Bellows* of *sedition*, infernal *Emissaries*, the *Pests* of the age, men that live as if *huge sins* would merit *Heaven* by an *Anteperistasis*. And indeed what have  
the

\* Modern  
Policy Princ.  
IV. §. I.  
1652.



the *Jesuits* not not done? by their FIRE-Arts both moral and mechanical, to turn all the *stately Fabricks* of Government into confusion, in *France, Portugal, Germany, yea, and Turkey*, as well as in *Ireland*, and this famous Island of *Great Britain*.

§. 2. After the *Ignatian Rooks* had nested themselves in *Italy*, and by curing of Wounds, and teaching of *Schools*, had gotten some Scholars out of *Germany*, not to be of their order but education\* (whereby they more sily taught to kiss the *Popes toe*.) Having gain'd credit amongst the *superstitious Italians*, they pass'd into *Spain* and *Portugal*, where they were courteously received by those mancipated to the *Pope* and superstition, though the *Archbishop* of *Toledo* in *Spain* had not so much kindness for them, as it seems *Will. de Prato Bishop* of *Clermont*, who first introduced them into *France* 1550. leaving them when he dyed 60000. *Crowns*, yet the *Sorbonists* lik'd not this kindness to such *Vipers* as they apprehend these to be, but decreed against them 1554. this decree the *Spanish Inquisition* gave check to; however they got not much ground in *France*, till *Francis IIs.* time, when the *Guises* favour'd them and *Card. of Lorraine* got a *Diploma* for them under conditions\* 1561. which they violated. \* *Id. p. 225.*

The famous *Advocate Charles Moulin* alledged the admission of them was against the *Publick weal* and common good of *France*, especially the *University* of *Paris*, with many unanswerable *Arguments* \*. *Paschasius* or *Pasquerius* against *Peter Terforius* shew'd it would prove dangerous to the whole *Christian world*\*: but because the *Jesuits* argued their great zeal against the *Protestants*, they got liberty to open their *Schools* 1565. and soon after began to

\* *Hosp. l. 2. c. 1.*  
*L. Luc. l. 3. c. 1.*  
*p. 221.*

\* *Id. p. 225.*

\* *p. 226, 227.*

\* *p. 229.*

\* Hoff. l. 3 c. 3.  
e. Gallie. &  
Belg. Hist. &  
Spec. Jesuit.  
Thuan. l. 52. 53.

put in *practise* their *poysonous* Doctrine against Princes; for they stir'd up one *Renat* an *Italian*, the Kings Apothecary in *Paris* 1672. by a pair of *deadly* Perfumed Gloves \* to poison *Joan Albreta* Queen of *Navarre*, because she was a *Patroness* of the Protestants in *France*, to protect them from violence (by the same instrument a *poysoned* *Pomander* was given to the *Prince of Conde*, whose Chirurgeon *Le Grosse*, was almost *poysoned* with it) this was only a *Prologue* to the fatal Wedding, when the *Protestant* Guests invited were slain in their beds on *Bartholomew* day the same year, to the number of 70000. (as the King sent word to *Rome* by his *Legate*) unto which adde what were slain within three *moneths* after in cool blood, and they wil amount to an 100000; for which *Massacre* (consonant to the *principles* of, and plotted by the *Jesuits*) the *Pope* did not onely give thanks, as was noted above, but rewarded the *murtherers* with many of his *spiritual* graces: such as encouraged his *active* *Emissaries* the *Jesuits*, to draw the *Pseudo-Catholick* *Princes* into an *Holy League* \* (as they call'd it) 1577. to root out *Protestants* with *Fire* and *Sword*; and though King *Henry III.* was a *Papist*, yet he was not by the *Ignatians* then deem'd so fit to carry on the design as the D. of *Guise*, therefore the *Jesuits* betraying the Kings Counsels (which they learned by the Art of *Auricular confession*) unto their F. *General* do meditate the thrusting of him into a *Cloyster* \*, or the taking away of his life; to effect this last, they suborned *James Clement* a *Dominican Frier*, who stab'd him in the belly with a *poyson'd* knife, whereof he presently dyed 1589. P. *Sixtus V.* decreed upon the Kings death that his *exequies* should not be solemnized, when (as was said)

\* Hoff. 30.

\* f. 51. 52.  
Hist. of Franc.  
in Hen. 3.



said) he celebrated this *facinorous act* with Honour \* *Anti-Cotton Hosp.* 152.  
*Sept.* 11. the same year, within four years after *F. Camolet* having extolled *J. Clements* fact \*, and de- \* *f.* 153. 154.  
 clared in a *Sermon* 1593. we have need of an *Ehud*,  
 a *Monk*, or a *Souldier* to bring our affairs to our de-  
 sired end. *P. Barrier* encourag'd with the Sacrament by  
*Varade* Rector of the *Jesuits* Colledge, and other *Je-*  
*suits*, undertook the *Assassination* of *Hen. IVth.* sur- 1593.  
 named the *Great*, then *King*, and became a *Papist*,  
 but by an *Ignatians* forewarning the *King*, it was  
 prevented, and *Barriere* was executed *Aug.* 31. yet  
 on the 29th. *F. Cammolet* prophesied within a little  
 while they should see the thing effected, in order to  
 which, when the *King* return'd out of *Picardy* to  
*Paris*, *John Chastle* (the Son of *Peter* a Clothier in *Pa-*  
*ris*) a *Novice* of the *Jesuits* Colledge, about the Age  
 of 19. aiming at the heart of the *King* (who unex-  
 pectedly stooped down) stab'd him in the *mouth*, and  
 brake one of his teeth, whereupon the *King* said \*, \* *Luc. Hist.* l. 4  
*What do the Jesuits assault me, to be convicted by the c. 3.*  
*testimony of mine own mouth?* *Chastle* confess'd he had  
 been three years in the *Ignatian Society*, and by  
 their *Doctrine* and *instigation* he was encourag'd to  
 this *Villany*\*, especially by his Master *F. Gneret*. Here- \* *Hosp. f.* 154.  
 upon the *Parliament* publish'd an *Arrest* or declara-  
 tion (having secured the *Jesuits*) that *Jo. Chastle*  
 on his knees with a great *Torch* in his hand, should  
 declare the wickedness of his fact, then be hang'd, &  
 his body afterwards burn'd; yet *Jo. Guignard Jesuit*, \* *f.* 156. 157.  
 \* who had said they were slain from a *Fever* into the *Thuzn.*  
*Pestilence*, because they had not cut off this *King* at  
 the *Bratholomew* Massacre, highly commended *Jo.*  
*Clement* in a Book written to applaud this attempt,  
 yea, and though the *Parliament* had *Jan.* 7. 1595.



\* Luk. p. 382.  
385.

emitted another Arrest against Gneret and Guignard, as well as Chastles Father, for concealing\*; yet not only C. Scribanus in his *Amphitheatre*, but Fr. Veron puts forth an *Apology* for John Chastle, and justifies the fact; only dislik'd that he had not utterly taken away the King. Alexander Hay, a Scotch Jesuit, was for temporizing and serving the King with dissimulation for a while, saying, *Jesuita est omnis homo*, i. e. a Jesuit is every man; we may rather say, *Jesuita est omnis Bestia*, a Jesuit is every Beast, who is not to use a reason of discerning in his motion, but to follow his Master to the slaughter: but the Parliament banish'd him as well as his confre-  
re Jo. Beie, for such brutish behaviour.

s. 3. Upon all these evidences by the Parliaments appointment, a PYRAMID was erected on the ground, where Chastles House stood for a memorial of perpetual execration of the Jesuits and their Doctrines, where (1.) On the Front of black Marble in Golden Letters, was engraved the Arrest or Statute of Parliament\*, dated 29. Decemb. 1594. containing the banishment of the Jesuits within three days from Clermont. On the (2d.) Square were Verses inscribed to the Memory of Hen. IVth. wishing him long life. On the (3d.) A grateful acknowledgment to God for preserving the King from the Villany of the Assassine, and transmission of it to Posterity. On the (4th.) After owning Gods preservation, A Relation of the Fathers concealing of his Sons intentions, for which cause his house was demolish'd, and that Pyramid built in the room of it. About two or three years after, there were other Arrests of Parliament\*, as that Aug. 21. 1597. against the admitting of Jesuits in disguise, or counterfeiting, they had.

\* Id. l. 4. c. 3.  
p. 377.

\* p. 385.

had abjur'd their *Order*, and also another *Aug.* 18. 1598. against *Noblemens* putting their Children under the Tuition of any *Jesuits* at home or abroad; yet for all this, the impudent *Ignatians* 1601. *supplicate* for readmission; the King rejects their *Petition*, but *Ignatius Arnand* however (with others) gains liberty of speech with the King, who shortly after permits *Arnand* and *Cotton* to come to *Paris*, and *Fronto-Ducæ*, and *F. Richmoe* (who yet had Apologized all he durst for *Chastle*) to attend the *Popes Legate*, so they by degrees prevail'd upon the *Kings clemency* to have the *Pyramid* demolish'd; which was entertain'd with a *Libel*, wherein amongst many other things there was to this effect\*, *Who would* \*p. 391.  
*think a little Cotton would break in pieces so many Marbles?* and afterwards when *P. Cotton* grew into more favor at Court, 'twas said, *The Kings ears were stoppt with Cotton.* And

\* *The King no where can step a foot,  
 But Father Cotton finds him out;  
 But the good King is not aware,  
 That fine Cotton is Spanish Ware.*

\*Anti-Cott.

s. 4. It seems the *Jesuits* prevailed with the King to be readmitted against the consent of *Parliament*, \* the entreaty of the *D. of Sully*, the reasons of his \* p. 393.  
*first seat of Justice*, and the *supplication* of the *University of Paris* (as a worthy Person hath observ'd upon the change of his Religion\*), only for fear they \* Dr. W. D.  
 should send him the same way he did *H. III.* (so *Howe* *subservient*  
 much did *Poperie* emasculate this *Great King*) but his p. 19.  
*kindness* gains no more security from the abuse, disturbance, and violence of implacable and ungrateful  
*Ignatians;*



*Ignatians*, who told *lies* at *Orleanse* to get in at *Troy, en Champagne*, which they did by a subtille imposing on the *Provost* or *Major*, who was accidentally at *Paris*, in alluring him to see the *King* at *Dinner*, when (he standing in sight) they whisper'd to the *King* that the *Major* of *Troy* came to beg in the name of the *City* that the *Jesuits* might come thither; which (never being in his thoughts or hearing what they said) afterward both the *major* and all the *Citizens* wondred at, when 1604. they had given the *major* a Letter from the *King* to the *City* (pretending it was a favour to them he would see) wherein was express'd the *Kings* readiness to comply with the desires of the *Citizens*, who then upon the first reading of it look'd upon the *major* as having betray'd them, when as he poor man was only impos'd on by these *Foxes* with *Firebrands* in their tails; \* who by subtilty would also have crept into *Sedan*, but that the *D. of Bulloin* obstructed them 1606. All this while they were machinating the death of the *King*, for it seems a *Spaniard* who was grown familiar with *F. Cotton*, as *Mounseigneur de la Force* advised the *King*, should have done it; but when it miss'd, *Cotton* dispatcht him away; in the meantime the *Jesuits* preach against the *King* \*, as *F. Hardy*, who said, *there needed but a mattock to kill a King*. *F. Gontier* in the presence of *F. Saphire* Rector of the Colledge against *de la Grange*, that it were a good deed to kill the *King*, which was done May 14. 1610. when *Francis Ravilliac*, a *Raschal* Votary stab'd him under the fifth rib twice as he was in his Coach about to march out with his *Army*, so that by the time his *Nobles* could get him in, he expired. This *Ravilliac* alledg'd\* the reason to be, the *Kings* making

\* *L. Luc. Hist.*  
l. 4 c. 3. p. 395.  
p. 398.

\* *Anti-Cotton* translat.  
by *G. H.* p. 48.  
49.

p. 54. p. 50.



making war against the Pope, and that the Pope was God, and by consequence that the King would make war against God, and that they might understand this by the foremention'd Preachers the Jesuits; confessing that he shew'd F. Ambigny, the knife when he made private confession to him. Ambigny pleaded the grace of oblivion in confessions, as the English Jesuits at the Powder-plot; rather (say they) than violate the seal of confession, it were better all the Kings in the world should perish\*. Adde hereunto, not only the Jesuit Verone had predicted this Kings death, but also at Prague and at Bruxels; about 12. or 15. days before the Jesuits spake confidently of it (as before the late conflagration at London in other parts) so that Letters came from Bruxels to Roan to him, to know whether the King were dead or no? so at Troyes, and at Petivers or Poitiers. The Provost, whose Son was a Jesuit, and who was a great intimate of the Jesuits, said, *This day the King is either slain, or hath a blow*, which really was so, when it might be said as 'twas of Card. de Lugo\*, who was by the Barberini of a Jesuit advanced to that dignity; when he declared himself against them to be of the Austrian party. As ingrateful as a Jesuit: for they did this when the King had strangely oblig'd them, not only by their Readmission, but taking F. Cotton for his Confessor, conferring many favors upon them, as particularly (worth 100000. Crowns) his House at La Fletch, which gives for its device an Arrow, as another of their Houses at Nola in Italy gives a Bow. Whereupon 'twas said\*:

\* Censab. Epist  
p. 209.

\* Anti-Cotton  
p. 51. 52.

\* Scarl. Gown  
p. 152.

\* Full. Ch. Hist  
1.6. p. 278.

S. 44.

*Arcum Nola dedit, dedit his La Fletcha sagittam  
Illi quis nervum, quem meruere, dabit.*

Nola

Nola to them did give a Bow, La Fletch an Arrow  
bring;  
But who upon them will bestow, (what they deserve)  
a string?

s. 5. Their *demerits* were notably laid open by Peter Martelier (the famous Advocate for the University) called *Fori deliciae*, as well as by *Servinus* the Kings Advocate\*; and the Rector of the University shew'd what *Incendiaries* they had been\*. The Arrest of Parliament was pronounced, and the things done 1554. 1564. 1577. 1585. 1594. and 1595. were repeated, and the Authors urged, amongst whom was *Scribanius* under the name of *Bonarseius*; P. Cotton said he was some Calvinist, yet 'twas proved that otherwhile he had praised his Book (as bad as *Mariana's*) and distributed many Copies: belike the Jesuits to cover their shame, would fain Father their Bastards upon others, but they hug them in Corners. The Advocate shew'd how Sa, Sales, and Sanchez overthrew all *Politicks*, and that *Richomes* Apology, *Cottons* Declaratory Letter, *Answers to Anti-Cotton*, and other *Jesuitical* Scrips opposite to *Arnolds* action, whatever speciousness of justice they had, yet really did tend to the destruction of the higher Powers, and the eversion of Equity\*; that their *mannuale of sodality*, and the *Sermons* which *Solar* the Jesuit turn'd out of *Spanish*, were of the same stamp, therefore moved that the Jesuits might be eliminated till they could produce better reason than they had done: for *quid valet Protestatio contra factum?* an arrand Whore may wipe her mouth and give fair words; and another argued\*, what if a Company of *Pirates* publish

\* L. Luc. Hist.  
p. 476.

\* ad p. 486.  
489. 491.

\* p. 492. 493.

\* p. 303.



Publish a decree that they will rob no more, yet live by robbery : will *Merchants* who have smarted, *credit* this any longer than till they have an *opportunity* to rob? The ancient *Magicians* are most subtle in bewitching by *Praises* ; and the *Jesuits* their Apes prevail by flatteries : though they were bar'd from all kind of teaching in the *City* and *University* at *Paris*, yet they had friends about the *Queen Regent*, which by fair speeches retarded their expulsion by *Parliament*, and procur'd their stay : and though the young *King* was so far awaken'd, as once to tell *F. Cotton* he would not *confess* to him, for he would send his *confession* to *Spain*, as he did his *Fathers* ; and the King received the *Rector* of *Sorbons* Petition 1618. with a *grateful smile*, yet afterward the King does not only allow them power to read and profess, but builds them *Colledges*. However *March 24th.* that year, the *University* makes such *decrees* against them as the time would bear\*.

\*p.495.

s. 6. This favour which *Lewis XIIIth.* in his minority shew'd to them, was apaid by their enkindling intestine wars\*, to extort by force many *Cities* and places from the *Hugonots* (*viz.* such as make the *Holy Scripture* the only *Rule* of their *Faith, Worship, and Obedience*) for which the *Jesuit Cornelius Corneli* gave thanks to *God*, and another *Jesuit*, a man of three *Letters*, urged the King with many specious and lying arguments to have no *Communion* with the *Evangelical Germans*\*. But this last

advice not taking so effectually with the *King*, as the *Jesuits* desired ; it seems two of the gang instigated *Fr Martel* dwelling near *Deip* to be a *Parricide*, as appears from an *Epistle* of a great man\*, who

wrote that the 7. *Headed Hydra's* conspir'd as *Judas* the

\*p.458.

\*p.459.

\*p.466.



Traitor to obstruct the confederation of Princes, and  
 take away the Kings life. 'Twas acknowledg'd that  
 Martel had committed Sodomie with his men, *Ginet*  
 and *Galeran*, which last, at his Masters command, shot  
 with a Pistol *Christoph. Auray* (a neighbour whom  
 his Master hated) and when that did onely wound,  
 and not dispatch him, *Martel* himself confess'd when  
 he cal'd back his servant *Galleran* from *Paris* (where  
 he had been hid) they both going to *Roan*, bought  
*Funes ICENDIARIOS cum pulvere*, i.e. Match and  
 Powder, whereby *Galleran* in the night by the help  
 also of two arch Rascalls, set the aforesaid *Aurays*  
 house on FIRE, and burnt it to ashes: which done,  
*Galleran* said, *Ambrose Guyot* an *Ignatian* went with  
 his Master *Martel* to *Deip*\*, whilst he fled to *Roan*;  
 where his Master came to him, and there, being ap-  
 prehended, confess'd to the chief Provost, or Presi-  
 dent, that by the advice of two Incendiaries his asso-  
 ciates, viz. *Ambrose Guyot*, and *P. Champuyse*, Jesuits,  
 he was to stab the King; they having found a great  
 Knife, like to that of *Ravilliac's* next to his skin upon  
 his thigh; for which the Parliament at *Roan* condemn'd  
*Martel* to the wheel, and to be cast into the Fire and  
 burnt. Concerning this intended Paricide, *Galleran* also  
 confess'd that the Jesuit *Guyot* had two Spanish souldi-  
 ers out of *Flanders*, a long time at his Masters, and in  
 the Jesuits Rectorie, where they spake ill of the King;  
 and *Martel* in a Letter to a Jesuit, pray'd the *Virgin*  
*Mary* to promote and perfect what he was going a-  
 bout at *Paris*, where Decemb. 13<sup>th</sup> and 26<sup>th</sup> 1625.  
 The Theologicall Faculty and Congregation of Ecclesi-  
 asticks, censured the Admonition of G. G. R. to  
*Lewis XIII.* and also *Mysteria Politica*\*, and burnt  
 both, by the common Hangman, for the damnable  
 Doctrines

\* p. 462.

\* f. 465.

*Doctrines* contained in them. Yet the very same year after, The *Ignatians* [ who can as soon repent as the *Æthiopians* skin become white ] are found promoting their *Magistrate-destroying Principles*, in a *Tract* of *Heresie, Schism, Apostasie*, and the power of the *Pope* in punishing offences : where 14. *notorious propositions* were laid down by the *Jesuit Ant. Sanctarell* \* : which the *Theolog. Facultie* censur'd, and the whole *University* ratify'd †; April 4<sup>th</sup> 1626. as they did also the *Books* of *Fr. Garraff. Jesuit, Atar.* 2. 1626. Yet for the 40. years last past, we shall find ever and anon the *Gallican Churches* and *Universities* complaining of their liberties, being invaded by the *Jesuits*. 'Twas noted above \* how the *Ignatians* juggled about their *Dissavowry* 1633. and how the *Bishops* repented it, 1643. discovering their *Collusion* which was not less notorious, 1651. by decoying about 26. *Irish* students to subscribe a *Declaration* against the five *Propositions* highly prejudicial to the *Authority* of the *University of Paris*, to the *Rights* and *Priviledges* of the *Realm*, and of the *Gallican Church* \* : violating agreements then as they had done before \* in 1649. reviving the *Doctrine* of the *Sanctarellists*, both in this and the other side of the *Mountains*, disclaiming *Propositions*, condemn'd any how, by any *Pope*, and so defending \* the *Bull* for the *usurpation* of the *Kingdom of Navarre* from its *lawful Lord*. In the time of *Alexander VII.* the last *Pope* (who, 'tis said for all the fair *Character*, not long since publish'd by some friends to the *Gentleman*, in his last hours spake much of his friends, little of the *Church*, and nothing of *God*.) They made a great bussle again, not onely about the five *Propositions* with the *Jansenists*, but concerning their great *Idol*

\* p. 466, 467.  
† p. 469.

\* Chap. 3.  
Sect. 1.  
§. V.

\* S. Amour  
Journ part 3.  
Chap 9.  
§. 107.  
\* id. - 109.  
\* Contin. p.  
132, 133.



1667.

the *Popes* power over *Temporal Princes*; declared against about four or five years since by the *King* and *Parliament at Paris*. And now doubtless they are labouring hard at the *Popes Bellows* to enkindle new flames against the *Gallican Bishops*; for allowing the *Jansenists* to translate the *New Testament* into French.

\* *Luc. Hist.*  
p. 312.

\* *Hosp. l. 3. c. 2.*  
fol. 136.

§. 6. Before I leave this *Section*, somewhat may be noted of their attempts in *Helvetia*, and the annexed *Territories*. Though the *Inhabitants* were not so ruff with them *Jesuits*, as those in *Asturia*, who slew them as *Cheats* and *Spies* when they came to plant there\* 1608. (whatever they have been forc'd to since) yet the *Valesians*, when the *Jesuits* began to nest and fix their *stations* amongst them, fortified themselves with fourteen *Reasons* against the entertainment of those *pompous, luxurious, covetous, sacrilegious Harpyes* (so they call them) who were promoters of the *King of Spain*, into their *Democraticall state*\* 1610. But before that, and since, they found great favour in the *Savoyan Court*, on which they have had so great an influence, that the *Evangelical Churches* in the *Valleys of Piedmont*, have a long time groaned under the severity of outrageous practises effected by the counsels of their *Missionarie Priests* and *Monks*, who have made it their business to debauch young men in their *Principles*, and by suborning false witnesses to deprive the *Evangelical Professors* of their estates, and to represent those innocent subjects as *infernall Monsters* in the eye of the *Prince*, & utterly destroy them, by the sword and FIRE, (burning some alive) and unexpressible tortures; as they did in the years 1640, 1641, 1642. &c. and 1655. which you may see at large.



large in (Now Sir) *Samuel Morlands History* \*, set forth with *Cuts*, in fol. 1658. There you'll find they Copy'd out in *BLOODY Characters*, the *Ignatian* avowed principle of *not keeping faith with Hereticks*, since within this seven years they were violent again in the same *Practises*, against Gods wonderful owning and defending the poor despised *Relicks* of the *Waldenses*, by his sheltering them with a *natural munition of Rocks*, supplying them with *supernatural courage*, and giving them *success* beyond all imagination. I might here annex the stirs they made in the *University of Padua*, and that unhappy Voyage they put *Sebastian King of Portugal* upon 1578 whilst by the *Plot* they get the *King of Spain* (their great *Patron*) into the possession of that *Kingdom* \*, and in the *interim* some of their *Fraternity* were in the *Isle Tercera*, one of the richest of the *Azores*, belonging to *Portugal*, attempting to betray it to the *Spaniard*, which caused a tumult amongst the *Islanders*, who were so inrag'd by this treachery, they could hardly be kept from burning the *Colledge* of these *Incendiaries*. But the poor *Monks* of other orders in *Portug.* felt the smart of *Phil. II.* in *Castile*, his hostile Invasion at the same time by the instigation of the *Fathers* of the *Society*; who lately have made the very *Bishops* of *Portugal* feelingly to know the *Jesuits Interest* in the *Roman Court*.

\* See especially l. 2. c. 1. 2. 3

\* *Hosp. l. 3. c. 2. f. 149.*

### Sect. 3.

§. 1. If we pass into the *Empire of Germany* (taken in its fullest *Latitude*) we shall meet with Reports every where of the *Jesuits* continually prosecuting the advice they gave to the *Emperor* in an *Oration* at *Auspurg* 1566. saying, *So long as you do*  
not:

not make your Horse to swim in the blond of the Lutherans, you in no wise ought to think you shall enjoy any good fortune or Victory against the Turks\*. Amongst whom there were a Sect of Assassines (a Pope call'd them *Arfacides*) of the Mahometan Discipline, but extinct 1262. whose principles about Government, the famous Padre Paul thew'd the Jesuits have imbib'd\*. For as these Assassines were for killing and ruining any Magistrates or others that oppos'd them, *vi, fraude, dolo, pro re natâ & oblatâ occasione*; by force, fraud, damage, according as the advantage lay, and they had opportunity: so the Jesuits conclude, when they meet with opposition (as P. Stewart, one of the Society said\*) *Urendum & secundum esse, we must BURN and cut the throats of Hereticks, i. e. Protestants, who (I learn from Sleidan*\*, about seven years after these Incendiaries were famous at Rome) did emit a writing, wherein they declare that the Pope, the Roman Antichrist, the instrument of Satan, the Author of the German War, who in the precedent years had grievously distressed Saxonie, *Per INCENDIARIOS Conductos, by hired FIRE-BRANDS, now had sent out Poysoners who might corrupt the Wells and Ponds of Water, that what was left by the sword, they might destroy with Payson. Therefore these Protestant Magistrates gave order within their Ditions, that these Emissaries might be apprehended and punished, and within a few days afterward the Electors son, John William chargeth those under him to be watchful, sith lately not far from Vinaria, a Town of Turing, one was took upon suspicion, an Italian, who upon examination confess'd, that at Rome money was given to him and some others in the POPES Name,*  
that

\* L. Luc. Hist.  
p 186. ventre  
tenus.

\* Id. 200. 201.  
102,

\* Id. p. 186.  
200.

\* Lib. 18. de  
Asiu Relig. &  
Rep. sub anno  
1546.



\* that by BURNINGS and payson, they would make what havock they possibly could throughout Germany. How consonant this practise is to the Jesuits principle of forcing Religion with FIRE or Sword, is obvious to every ones observation. These Ignatians did not only at Munster and Colen raise abominable lies against the Evangelicall professors, and traducethem for Ignoramusses, but father their Parricides upon them, as Creswell and Coster would lay the massacre at Paris to the charge of Queen Elizabeth and the Calvinists ( which all the world laughs at \*) but when they had an indulgence from the Pope to Temporize at the Diet, then at Ratisbone or Regensperg, they importuned the Prelates to diswade the Emperour, Electors, and Princes from any connivance to the Evangelicall, concluding it would be detriment to the Roman Church \* ; it seems they were much concern'd about the Inconveniencies of a Toleration, however limited, and thereupon their conclusion against the wise-Councillers then, as of some now against the Sentiments of wise men among us, who are of opinion, that Reformed Christianity rightly stated in its due latitude, is the stability and advancement of the Kingdome of England, consonant to the celebrated Maxime of the D. of Rohan, [ That besides the interest which the King of England hath common with all Princes, he hath yet one particular, which is, that he ought thoroughly to acquire the Advancement of the Protestant Religion, even with as much zeal as the King of Spain appears Protector of the Popish. ] But truth is great, and it will prevail, though the Germans as well as others have groaned under the snares of the Ignatian Tribe.

\* Nomine Pontificis, ut Incendiu atq; veneno quantum omnino possent per Germaniam damni darent.

Thuan.  
\* Luc. Hist. p. 207, 208.

\* id. p. 188.

s. 2. In Austria and Hungarie, The Jesuits could effect



effect no great matter under *Maximilian* the Emperor, nor under *Rodolph*, till 1592. they fell more close to work, and by *Clandestine machinations* with their secret Agents got an advantage\*, 1602. to get *Rodolph* sign an *Edict* for the shutting up of the *Evangelicall* Churches, and excluding the *Ministers*. But when tidings came upon it, of the *Turks* taking *Alba-Regalis*, the chief City of *Hungary*; Persons of credit report, that the *Emperour* being astonished, said, *I did expect some such thing this day, after that I begun to usurp Gods Government over mens consciences* \*, and he was really afterwards more *indulgent*. But before this in *Styria*, *Carinthia*, *Carniola*, the *Jesuits* were extreme active in exasperating *Charles* the Arch-duke of upper-*Austria* against his faithful Subjects, beginning at *Gratz*, or *Gracium* the *Metropolis*, where they instigate *Sonnabond* a Parish Priest, *Septem.* 1598. to accuse the *Evangelical Preachers* before the *Lords Ordinary* or *Cinqz-Virs*, to gain an *Interdict* of their preaching; but they answer the accuser with silence, knowing the insolence of the *Jesuits*, who for this complain to *Ferdinand* then *Duke*, and obtain his command to the *Lords Ordinary*, to prohibit the fore-said *Ministers* preaching, and see them leave *Styria* within 15. days \*. The five *Lords* answer *Ferdin.* at large in writing, and importune him not to suffer his mind to be exulcerated by the *Jesuits* against his innocent Subjects. But *Ferdin.* having *Jesuits* whispering in his ear. (*Septem.* 23. ) chargeth the *Ministers* again to be gone within eight days, and leave preaching under pain of death : They seek to the *Lords*, but then within five days a more strict Precept comes; the *Lords*, and the greater part of the *Magistrates* earnestly supplicates; yet the *Jesuits* suggestions

\* id. p. 591.

\* Eccl. Boh.  
pers. c. 40.

\* Luc. Hist. p.  
616, 617.

gestions were still more prevalent: and the *Arch-Duke* goes on purpose to the *Prince of Ferrara*, and so to *Rome*, where the *Pope* would not receive him to audience, till he had at the *Sacrament* promis'd to expell all the *Lutherans* out of his *Provinces*. Then he returns with *Spanish* and *Italian* guards, upon pretension to fetch into *Spain* his sister the *Arch-Dutchess*, who was so influenced by these *Papish Janizaries* the *Jesuits*, that she *protested*, that she would not go before she saw the *Evangelicall* Ministers ejected. The *Nobles* are terrified, the five *Lords* in *Ordinary* compelled, the *Citizens* by threatnings and force constrained, and the poor *Ministers*, nineteen in number, are *ejected*. Though the *Lords* at the *Parliament* complain'd of the *Jesuits snares*, send Letters, and supplicate the *Prince* to make good the privileges *covenanted* and granted to his innocent subjects, and RESTORE the *Ministers* \* ; Nor onely they, but *Jan. 19. 1599.* those in *Carinthia* and *Carniola*, for liberty of the *Evangelicall* Christian, and *saluificæ Religionis* (as they express it\*) the truly *saving Religion* ; alledging words would fail them to enumerate the *calamities, straits, and dangers* they were brought into by the *Jesuits*, against whom they beg'd remedies with *tears* in their eyes, and truly christian groans \* ; but all the answer was made to this mournful *Petition*, and above three moneths after to it repeated. *Decemb. 8. 1609.* was onely to signify the *Arch Duke* was resolved to carry on the *Reformation* (so they would call that) he had begun with the *Jesuiticall* mode, & extirpate *rottestantism* (yet *Caraffa, Bishop of Aversa*, the *Popes* notable agent in this *Reformation*, acknowledges the *Protestants* to be the *Major part* \*) in execution whereof the

\* id. p. 6. 8.

\* id. p. 620.

\*---p. 6293

\* Com. de  
Germ. Sacr.  
Reshur. p. 114.



*Evangelical Temples and Houses* were destroy'd, and blown up with POWDER, dead Bodies dig'd up and BURNT or cast into the *Rivers*, *Preachers* banish'd, and many *thousands* of *Books*, (among which were many BIBLES) every where publicly BURNT, and men wanting *Christian* courage forc'd to forsake the true Religion \*.

\* *Luc. Hist.*  
p. 631.

s. 3. And alas! The true *Evangelical* Professors are no better treated by the *Jesuits* in *Bohemia*, and the adjacent Countreys; there the domineering *Ignatians* turn out their Ministers, and *tantum non Busridis bove excarnificant*, even torment them out of their skins \*. 'Tis true at *Praguè* in the *Emperors* name 1608. a promise of indulgence was made to them, but the *Casuistical Jesuits*, (who teach *Princes* to violate their word given to those who *Worship God* only according to his own prescription in the *Bible*) soon made it void. Then 1609. in a *Petition*, laying open their *grievances*, and the miserable *Tyranny* of the *Jesuits* they were under. *Rodolph, II.* grants an *Amnesty*, and for an accordance requires that one party should not upbraid another, who would agree to subscribe the *Bohemian confession* \*, having prohibited all *persecution* of any one for Religion, and endeavour'd to oblige his *Successors* thereunto; and articles were agreed upon betwixt the several *Orders* or *States* for a friendly transaction and *mutual accord*, betwixt those who did participate *sub utraq;* under *both* kinds, and those *sub una* under *one* kind in the *Sacrament*; and *Pseudo-Hussitism* being laid aside, there was scarce the hundredth *man* who did not profess the *Evangelical Doctrine*, which occasioned great rejoycing, so that

\* *Luc. Hist.*  
1. 698.



to the Posts of the Churches were up and down affixed \*,

\* Eccl. Bohem.  
pers. c. 40.

§. 3. 4.

*Templa patent, Leo letus ovat, firmante Rodulpho,  
Quam dederas fidei Maxmiliane fidem, &c.*

Yet this publick establishment lasted but a while, for the Hungarians, with the Austrians and Moravians, by a Politick fetch of the Jesuits, having created the Archduke Matthias their King, Duke, and Marquess; who enters into Bohemia with an Army, where he is also made King; Rodulph dies for grief, \* upon which the Jesuits gaining more power from Matthias, fall to their old Arts, and aggress the Evangelical with many reproaches and calumnies, libelling those who did communicate in both kinds, and banishing the Evangelical Pastors under a meer pretension of their meddling in secular Affairs; and so influenc'd the Emperor to oppress them, whiles these Fathers of the Society do not only invade their Rights, but the Rights also of other Ecclesiasticks \*. About 1617. Matthias would have the Bohemians to receive his Cousin Germain Ferdinand, who by subtilty was Crown'd; The Jesuits to entertain Ferdinand at Olmutz in Moravia, erected a triumphant Arch, wherein, among other Ornaments, they paint the Bohemian Lion fasten'd with a chain, and the Moravian Eagle, and an Hare at their feet sleeping with open eyes, upon which was written this Emblem, ADSUEVI, scoffing at and jeering the States to their faces, that through drowsiness they should suffer themselves to be so bound and chain'd: Printing the year after; that though Ferdinand at his Co-

\* Id. c. 41.

§. 3.  
1611.

\* Luc. Hist.  
p. 602, &c.

ronation in *Bohemia* took the oath to defend the *Protestants*, yet he had before in the *Vestry* of the Church gaged himself that he would grant nothing to them which might be prejudicial to the *Papists*.

\* *Ecl. Boh. Pers. c. 42.*

§. 3.  
prius tamen  
in sacratio  
ecclesiæ de-  
posuisset.

\* And it seems by what follow'd, he had (as the *Jesuits* indoctrinated him) sworn to the *States* with his mouth, to the *Pope* in his Heart, for thence forward against his *Majesties* express word, yea, in *Prague* it self the *Evangelical* were daily reproach'd from the *Jesuits* Pulpits; the *Establishment* by *Radolph* aspers'd, and threatn'd not to hold: the *Presses* stop't to the *Protestants* whiles the *Jesuits* publish'd infamous *Libels* against them, and clancularly instigated the *Pseudo-Hussites* to Petition for an alteration of the *Establishment* \*. These things (together with the *Jesuits* forging of *interdicts* in the *Tower* at *Prague*, as if they had come from the *Court* at *Vien-na*) did so incense the *States*, that in *May* or *June* 1618. they banish the *Jesuits* as enemies to the publick peace, and *Architects* of all their troubles \*, and therefore to be gone within eight dayes out of the *Kingdom* of *Bohemia*, alledging twelve *Reasons* for their *Proscription* \* drawn from the *Jesuits* practises every where. And belike they left some tokens of wickedness behind them; when upon their going out of *Prague* was found much ammunition (as was noted above \*) whereby they design'd to have blown up the *Evangelical* Churches. But the *Jesuits* rage after this flame, by their putting on of Oil, was more enkindled against the *Bohemians* who could have no favourable interpretation from *Ferdinand*; but he having obtain'd assistance from the *Princes* of the *Holy League*, comes with an Army

upon

\* *Ad. c. 43.*

§. 3.  
*Luc. Hist.*  
p. 600. *Hesp.*  
f. 182.

\* *c. 2. Sect. 5.*

§. 5.



upon the *Bohemians* (who hearing of *Matthias* his death had elected *Frederick*) and November 8. 1620. by greater force beat them up to the walls of *Prague*, which shortly surrendred, and with it the *Liberties* of *Gospel-professors* in those *Countreys*.

§. 4. These *Incendiaries* were not less *mischievously* active in the *Marquisate* of *Moravia*, where they had likewise been found guilty of *tumults* and *bloud*, and whence *eo nomine* they were May 6. 1619. upon solemn deliberation by the *Barons*, *Knights*, &c. banished \*. As they were also by a Decree dated the same year and moneth by the *States* out of *Hungary*, by reason that they had mov'd the *Pope* to put the *Emperor* upon making an unhandsome peace with the *Turk*: that so he might turn his Forces upon the *Evangelical* party (a usual *practise*) which the *Jesuits* were more enraged against then the *Turks*\*, because *Mahometanism* doth more agree with the *Jesuits* principles than the *Gospel* doth, as may naturally be infer'd from what was said in the former *Chapter* of this *discourse*. The *Duke* and *State* of the *Augustane* Confession, made also a Decree June 24th. of the same year, to banish them from *Silesia* by reason of their *incessant treacherous practises*, to bring all into *confusion*: upon which, soon after they were turn'd out of *Briga*, a great FIRE broke out, whereby 300. *Houses* were consum'd ere it could be quench'd; but three of the INCENDIARIES being taken, confess'd that they were *Emissaries* sent from the *Jesuits* in *Poland*, and that there were yet many more of them who by all the wayes they could, were to consume *Silesia* with

\* *Luc. Hist.*  
p. 610. mar. 1619.

\* *Id. ib.*



\* Id. l. 4. c. 5.  
p. 613.

with FIREINGS \*. For such like notorious projects and practises, the Jesuits were 1590. likewise turn'd out of *Transylvania*, where by *Clandestine* Counsels and their interest with his Brother in *Poland*, they prevail'd with S. Bathor the Prince,

\* Id p 614. and  
a short Treat.  
of Jes. secret  
practises.

\* to violate a *Covenant* of peace, when the Nobles oppos'd it, and to pursue his Kindred unto death and ruine; whereby he involv'd himself in an inextricable War, which lost him the *Principalitie*, and put an end to his life in a miserable Imprisonment. And when *Stephen Potscay, Vaivod, or Prince* (who could not endure their bloody Tenets) kept out these *Popish Janizaries*, they took him away by *Poison* \*: they likewise plotted against *Gabriel Bathor*, of whose counsel was *Balthasor Kornis*, who had entertain'd into his Family a subtle disguised Jesuit, that labour'd with this great man, to move the Prince to restore the Jesuits and the Popish Religion: which motion not being prevalent, he conceiv'd *Treason* against the Prince, and had drawn the CHANCELOUR *Bendis* into the Plot, which the Prince having secret intelligence of, dissembled the knowledge of it, only what he communicated to some few Confidants; made shew of going a hunting, where he had before-hand laid a stout and well accoutred Souldier in ambush, invited the Conspirators with his Friends; then the Traytors thinking themselves strong enough, one of them made a pass at the Prince with his *Persian Sword or Spear*, but the Prince being in his Coach and provided, leaps out on the other side, mounts his Horse, and by the Souldiers coming forth and his friends, secured himself, and fully discover'd and took

\* Luc. Hist.  
p. 614.

took punishment of the *Traytors*, onely the *Chancelour* did *Hide* himself, and saved his *skin* \*. When *Prague* was surrendred ( as is said in the precedent *Paragraph.* ) The *Jesuits* mingled themselves with the *Souldiers*, entred and routed out the *Evangelical party* there, as also in the *Towns*, and *Villages*, in the night drew men out of their beds, and with *Clubs* and *Pistols* set to their mouthes, &c. cruel means would force them to receive the *Host*; yea even persons of *Quality* were disturbed in their sleep by these *Ignatians*, who would come one after another, and never let them rest, to extort an *Assent* and *Consent* to their Party; and that Learning might not prosper ( unless employ'd to advance the *Roman Capitol* ) they spoiled the *Caroline Academie* near *Prague*, as they had done one at *Vienna* sometime before. And wheresoever they had got *Husband* or *Wife* to favour their *Señ*, there they made a divorce betwixt them \*. In *Moravia*, 1622. they first began to banish the *Anabaptists*, then the *Calvinists*, then ( because they thought they could not be well separated ) they thrust out the *Lutherans*, used all ways to bring all to *Apostacie*, by plunderings, and exacti-  
ons; and when they had prevailed with many to turn *Papists*, with *promises* their burdens should be alleviated \*; upon the complaint of such demanding performance of the promises, the *Jesuits* would answer, they must deal with *Hereticks* as with children, or madmen, give them *fair promises*, till they had got a *Knife* or *Sword* out of their hands, without any regard of performance ( however by the way, I know no genuine *Christian* prudence allows dealing so with children, who are too often train'd  
up

\* id. and  
*Hosp.* fo. 203.

\* *Luc. H. 1. p.*  
613.

\* *Excl. B. b.*  
*persecut.* c. 47.

up to lye, by such a practise) telling them they might content themselves they had brought their souls into a *safe* Religion: but who that useth his *reason*, shall credit that Religion to be safe, which allows men to be false to their words. The people of these Countreys upon this, complain'd of their horrible adulterating of *Coins*; their infamous *Libels*, and insolent *Pictures*: \* but their *Committee* of universal *Reformation* (as they would name the thing called the *Inquisition* in *Spain*) wherein the *Jesuits* domineer'd, exercised most horrible *cruelties*, especially upon the *Ministers*, yea and on those that conniv'd at their escape: as to instance in one poor man, who lay on the ground with his face up; they fill'd his mouth with *Gunpowder*, put FIRE to it, so dilacerated his jaws, and pleas'd their devilish minds with this horrible *Spectacle* \*. And to another poor man that said, *I can suffer the loss of all things for my dear Lord Jesus*, they repeated his words, *Lord Jesus, Lord Jesus*, with reproach and disesteem, saying, *Nos dominum habemus Cæsarem*, i. e. *We have the Emperour for our Lord* \*: which is agreeable to their phrase, who say, *Our Lord God the Pope*. As in these sayings they were blasphemous, so in some of their deeds they were *ridiculous*, and *malicious* \*, as when at *Prague*, and other places they like madmen beat the *Pulpits*, and *Communion Tables*, where had been administration, *sub utraque*, with *Rods and Whips*: And for a *significant Ceremony* indeed, that the world might understand their skill in *FIRE-WORKS*, these *puzzlers*, the *Jesuits*, being about to purge their Temple at *Prague* with *Sacrifice* (because the use of it under *King Frederick* was

\* Ch. 48, 49.

\* Chap. 50.

S. 11.

\* Chap. 53.

S. 2.

\* Chap. 105.

S. 2.

(Pragæ Jesuitæ suum lustraturi Templum, quod Francorum sui concessum erat) pulverem, remedium, et pavimentis sparserunt, accenderuntque; haresos contagione in fumo & flamma exterminaturi.



was granted to the *Bohemian* brethren ) they scatter'd Gunpowder over all the Pavement, and gave fire to it, that they might drive away the Contagion of *Hereſie* ( ſo they ſtill call the true Religion ) with SMOAK and FLAME.

Ø. 5. A Noble-man of *Poland* did fifty years agoe bewail the ſad eſtate of thoſe parts, by cheriſhing of the *Jefuits*: who, as the Plague, had greatly infected the whole body, before it was well diſcerned; whereupon he concluded, ſo many *Jefuits*, ſo many *Plagues*; which had miſerably tormented many Noble Families in *Poland*, and its annexed Provinces, *Lithuania*, *Livonia*, *Mazovia*, &c. by FIRE and Sword \*. \* *Luc. Hiſt.*  
Two ſignal Inſtances amongſt the reſt of the *P 324.*  
*Loyolans* notorious Practiſes in *Fire-works*, are thoſe at *Poſnania* and *Cracow*, threeſcore years ago, when they were not arriv'd to that height of ſkill in miſchief, as now: We find at *Poſnania* May 13. 1606. that three hundred of the *Ignatian* Novices and Scholars, by the inſtructions of ſome *Superiours* of the *Society*, did draw others into a *Conſpiracy* with them in the evening, when by force they made their way into the *Temple*: when they eaſily put to flight the Keepers and the *Watch*, and after they had violently broken down the great Gates, and hur'd all the ſeats upon one heap, ſet them on FIRE, whereby that whole ſtately *Edifice*, was in a ſhort time turn'd into *Aſhes*, by reaſon the FIRE raged ſo, the *Citizens* could not by any means extinguish it \*. In the mean while, ſome of them

\* *Id. l. 3. c. 3.**p 330.**519. 520.**Hiſt. f. 184.**185.*

run into the *Hospital*, threw out the *sick* and *lame* by force, broke the *Tables*, *Seats*, *Windows*, partly stole away the *sick folks beds*, and other *necessaries*, and partly cast them about the *streets*, in such an outrageous manner, as nothing can parallel it ( but the *conflagration* of *London* :) Infomuch that the *Protestants* were forc'd to hear *ermans* in the *Fields*, where they went armed with *Swords*, and *Spears*, and *Musquets* to defend themselves from violence. The *Fathers* of this *Fiery Society* think it a sufficient *Apology*, that by messengers they certified the *King*, these members of their *Society* were enkindled with *Zeal* for the *Roman Religion*, which put them upon this attempt, signifying ( which was the same with their threatening ) that to avoid great troubles, 'twas best to inhibit the *rebuilding* of the *Temple*, or *Church*, for they fear'd, if it was rebuilt, *flammas evitare vix posse*, 'twas scarce possible it should escape the like **FLAMES**. Again, at *Cracow*, the *City* where the *Kings* Seat is, the *glory* of the *Kingdom*, they were so vexed with the *Jesuits*, that many, though *Papists*, said they had rather live amongst wild *Beasts* in the *Woods*, then amongst them\*. For in a *Conspiracy*, whereof the *Jesuits* were the *Authors* and *Leaders*, they did by force of *Arms* break into that *House* which remained the onely *Monument* of *Antiquity* in the whole *City* granted to the *Evangelical Ministers*, or *Lutherans* by the *King* and his *Counsel*. **FLAMES** did apparently break out for some *dayes*, which were scattered up and down through many parts of the *City*.

Creat

\* Apparebant  
effusæ aliquot  
diebus flammæ,  
quæ per mul-  
tas urbis par-  
tes fusæ, seu  
sparsæ toti  
urbi mina-  
bantur inter-  
ritum.

\* Non Reli-  
giosa isto ha-  
bitu induti,  
sed attritis  
Rusticorum  
vestibus co-  
operti, nè  
agnosci pos-  
sent.

Great noise and *clamours* there were of mens carrying out *Spoils*, amongst whom were the *Fathers* of the *Society of Jesus*, not cloathed with their *Religious Habits*, but with the OLD WORN *cloathes* of COUNTRY RUSTICKS lest they should be known, (As he in the *Frock*, who fired the Papers in the study, at the dreadful *conflagration* of *London*.) The *Ignatians* can lay aside their *Majestick* Garb to do mischief. The whole *City* (said that *Polish* person of Honour) was in great danger to be destroyed, which was ever most safe before the coming of the *Jesuits*; who also raised great tumults at *Lublin*, *Jaroslane*, &c. where their *Colledges* are *Forts* both to keep off, and entertain *Souldiers*, into which they may have succour from abroad, and as the old *Crucigers* make dreadful Wars pernicious to many places\*. By such *practises* as these, the *Jesuits* occasioned the loss of much to the *Swedes* under the mild King *Sigismond*. Hereupon in the Counsel to the *Nobles* of *Poland* is shew'd, that cherishing of the *Jesuits* \* was (1) contrary to the Government of the *Kingdom*\*, because of their fixed *General* at *Rome*, who is usually a *Spaniard*, and sends Spies into the *Courts* of other *Princes*, to promote the *Universal Monarchy* of the *House of Austria*: the *Jesuits* hawk not for sparrows. (2) They account that *Prince* a *Tyrant*, who falls out with the *Pope*, and incurs his displeasure; and him an *Heretick*, who any way detects the *Jesuits Arts* and *Stratagems*, or does not obey them in all things\* (*Cave sis penna*) 'Tis their *Genius* to despise Laws (saith the *Counsellor* there)

\* *Luc. Hist. l. 3.*  
c. 3 p. 333. &c.  
l. 4. c. 5 p. 519.

\* *id.* 528.

\* *id.* 534.



\* id. 535.

\* id. p. 525.

\* id. p. 547.  
Exotiearum  
Artium Spi-  
ritum ferunt  
& perferunt.  
\* id. p. 553.

there ) and in *Hungarie, Austria, Styria, Carinthia, &c.* where *Noblemen* have been banish'd their seats for not *bowing* to the *Jesuits* \*, who *snarl* at the *Motion of Peace for Religion*, as a *Dogg* at a *Stone*: other *Papists* (saith he ) have suffer'd more in *England*, and elsewhere for their sakes. And then remembers ( 3 ) Their Activity and treacherous dexterity in raising troubles, witness (saith he there) lost *Swehland*, afflicted *France*, tempted *Scotland*, conspiracies in *England*, the tragical end of many Nobles in *Germany*, the troubles in *Venice*, tumults in *Moscovie*, distress'd *Hungary*, oppress'd *Styria, Carinthia, Carniola, &c.* To this purpose 'tis argued in that noted *Counsel* given to the Nobles 1606. for the restoring of peace, and ejecting the *Jesuits*, who got strength from the *Council of Trent*; that the putting in execution the *Decrees* of that *Council*, was the *Fountain* of all the Troubles in *Europe* \*; and the favouring of the *Jesuits*, the corruption of the *Polonian* clergy. Upon such an account as this, 'tis we find another affirming that they at *Cracow* and *Posnania*, were not more dangerous *Jesuits* in the *Commonwealth* than those little *F O X E S*, going to and fro as *Itinerants* through the *Craggy Mountains, & tops* of the *Alps*, who bring forth, and continually carry about the spirit of *new-found ARTS* \*. After this the *Jesuits* move new controversies in the *Universty* of *Cracow*, 1622. when their *Ignatius & Xaverius* were enroll'd among their *Saints*, which converse most with *infernall spirits* \*. The *Jesuits* Provincial *Proctor Val. Ruscom* reprobates in *June* against the

the *Universities Protestation*, unto which *Reprotestation* they Answer at large; replying to their several *Paragraphs* in many particulars, shewing that the *Jesuits Reprotestation* was a false *Libel* uttered with *Crocodile* tears; to no other purpose, than as if they design'd to quench a fire by casting on Oil\*, and that they would not be imposed upon by such *Delusions* to Celebrate their *New Saints* dayes: which with other troubles occasion'd a complaint pressed with four *Arguments* 1626. unto the *Parliament* at *Warsaw* against the *Jesuits* pernicious *Counsels* and *Practises*, which ran out also as far as *Moscovie*, where these *Ignatians* upon *Basils* death created one *Demetrius* a *Patron* of theirs, the *Great Duke*, as if he had been *Basils* legitimate Son; whom they got the King of *Powland* to assist. The *Moscovites* aware of the *Cheat*, grant him a part of the *Dukedom*, which when he came to possesse; they saluted him as (he was) an *Impostor*, and fell upon him; yet he wanting no cunning got again out of *Prison*, and for a time *domineer'd*, but when he was *Jovial* at his *Nuptials*, the *Moscovites* acost him in a surly manner, and put him with his *Polish* attendants and many *Jesuits* to the Sword in his *Palace* \*. But these tidings of *Demetrius* being thus slain, and the troubles occasioning his death, raised in *Moscovie*, the *Jesuitical* faction (in *Powland*) did for some time solicitously labour to suppress and palliate; lest the full discovery of the *Truth* should render *their* Arts more suspected by the *Polanders*: who otherwise, by reason of the Power and insolence of this same *Jesuitical* faction

\* Id. a. p. 556.  
ad. p. 591.

\* Id. 552. Hosp.  
f. 202. b.

in

in the Court ; did some while grievously tumultuate.

s. 6. We may imagine from what is related, that the *Jesuits* are not less active in playing pranks elsewhere: and we may hear they are turbulent even there where *Religio Medici* is predominant; for the *University of Padua*, by their delegate *Cæsar Cremon*, do complain to the *States of Venice*, of the *Innovations* and disturbances of the *Jesuits* under pretext of the *Popes Bulls* \* 1591. Insomuch that the students of *Padua* cry'd out, *foras Jesuistæ*, away with the *Jesuists*, which occasion'd the *Senate of Venice* to decree 23. Decemb. that same year, that the *Jesuits* should read no *Lectures* unless among *themselves*, and in *nothing* contradictory to the *priviledges of the University*: \* within a few years after, viz. 1605. great *Controversies* by the *Jesuits* kindling are rais'd betwixt the *Pope* and the *Venetians*; whom, because they would not recede from their *right* upon the *Jesuits* accusation, *Paul Vth. excommunicates*. But May 6. 1606. The *Duke Leonard Donat* accounts the *excommunication* only *brutum fulmen*, a beating of the Air without Authority and Law; he and the *Senate* (which consists of 180. *Senators*) assert their own *Supremacy* within their own *Jurisdiction*, decreeing the *excommunication Null* \*. The *Jesuits* would in no wise (as other *Ecclesiasticks* did) conform to this *determination* of the *State*, but oppos'd it, and therefore are commanded to depart, May 9th. Whereupon they insinuate with silly *women* and get their moneys, and so pass away privately by water about two of

\* f. 172. Luc.  
Hist. p. 631.  
634.

\* Id. 637.

\* p. 638..



of the *clock* in the *night*. And to evidence how much the people of *Venice* detested their enormous *practises*, when their *Superior* (who last of all entred the *Barque*) demanded *Benediction* of the *Patriarchs Vicar*, the multitude cryed out, in their *Italian* language, *Ande in mall hora*, Get ye gone with a Vengeance, or in the *Devils* name. But lest *instruments* of founding *Mettals*, and Coyning behind them: which *F. Possessive* wrote from *Ferrara*, were to make their *Caps* or *Baretas*, and so caused laughter at his *Apology*. Upon their removall they calumniated the *Venetians*, calling the *Common-wealth* *Lutheran* and *Tyrannical*; and causing all to succeed ill with the *Venetian Ambassador* in the *Courts* of *Spain* and *Poland*, &c. yet this did not affright the *Senate*, who again decreed *June 14. 1606*. That whereas the *Jesuits* for the kindness and favors shew'd to them (alas! 'tis their property) rendred themselves most *ungrateful* and injurious to the *Common-wealth*, and continued intolerably troublesome and insolent, seeking all occasions to offend the *Republick*; they should never more be received into any of the *Venetian Territories*, nor should this *Decree* ever be revoked, unless upon first having read the *whole* *Process* against them in *full Senate*, the *States* should give suffrage for their *Revocation*. And so *unanimous* were the *Senators* in this *Decree*, that it pass'd *nemine contradicente*: upon the *scrutiny* a part in so great a number there was not found any one dissenting. In which also they were well fixed, for *August 18th*, They publish another *Decree*, that none under

\* p. 641.

Hosp. f. 181. b.

under their *Jurisdiction* should presume to entertain any *Jesuits*, or send their Children to *them*, *sub pœnâ irremissibili*, under an unpardonable penalty of *Proscription* \*. Afterwards when the Pope came to terms with the *Venetians*, the *Jesuits* labour'd might and main to have their *Re-admission* included in the *Articles of Peace* betwixt that *State* and the Pope. But the *Venetians* then stood upon justification of their own *Act*, and would not yield: Whereupon in *April 1607*. the *Jesuits* Print their complaints (causless enough) and send them in several Languages to the *Emperours Court* to *Prague*, *Poland* and elsewhere, alledging that the *Venetians* were not only greatly tainted with *Heresie*, but they had so affronted the *Court of Rome*, that the wound grew daily more incurable, and would break forth into an open war. That the *Pope* did much injure himself in permitting those who had always been the *Prime* in obeying of him, for *this very cause* to be exposed to contempt all the world over amongst *Papists* and *Protestants*, and punish'd with a *perpetual banishment* and a privation of their goods, and that this would much prejudice the *Popes Authority*, sith he could thenceforth publish no *Interdict* so as it would be valid: for when 'twas seen that those who for their *obedience* should be rewarded, were greatly punish'd, no Ecclesiastical person would obey him, and that the *Jesuits* who in all *Rebellions* (as they call the *Venetians* standing upon their just Right) had been faithful, would be discouraged: and therefore upon the whole matter conclude, what a *scandal* it would be

be to the Court of Rome if they were not re-admitted||. But || Id. 642.  
 when they found this device successless, then meditating Revenge, they fell to work in their proper Trade, and hired four Rascals, whereof one was a Priest (Of their Order you may imagine, virtually at least) who were the Assassines that set upon that gallant man Padre Paul:; whom, while it was dusk, they left for Dead, wounded; running away for their own security; but he being, upon the noise, lookt after, and carried home; by the help of good Chyrurgions, was preserved Alive||: they who would see more of this affair in those || Id. 643.  
 dayes, may consult the famous Writings of this Padre Paul, and others against the two Eminent Cardinal Jesuits, Barro-  
 ninus and Bellarmine: whose books and the Popes Interdicts could never prevail to relax that Law made against the Jesuits for Fifty Years together, till 1657. that the Venetians being in straits, greatly afflicted by the Turks, yeilded to the Perswasions of the Pope, that they would abolish the Decree of banishment, and again admit the Jesuits, and they should receive from the Pope, Souldiers, Monies, Navy, and all things necessary against the Turks\*. So the Venetians are con-  
 strain'd to suffer those to come in amongst them, whom they  
 once proscribed as Vultures, rather than be devoured at once  
 by those who are as Roaring Lyons.

\* Hen. Kippel  
 Append. ad  
 Jo. pappum.  
 an. 1657.

§. 7. What the King of Spain cannot do by his Army, that the Popes Janisaries attempt to do for him by Assassination. In Belgio about the beginning of May 1584. the Furies help the Duke of Parma to one Balthasar Gerrard, called Serac, who came to Delph in Holland, when William Prince of Orange was in Action against the Spaniards; bringing a Seal (which the Jesuits had an art to get for him) from Count Mansfield, which gain'd him credit with the Prince, who being desirous to be informed in some circumstances about the Duke of Anjou's death, admits into his Chamber this same Gerrard; who, because he was shortly to be gone, begs money of the Prince to mend his Cloaths as he pretended; but having got it, he bought a pair of Pistols of the Souldiers: Then on July the 10. the Prince going to Dinner, this Privy Murderer asks him a Pass, which was granted: but the Prince going out from Dinner, was met by this Rogue, who while he pretends to Bow to him, Shoots the Prince with three Bullets,



so that he shortly after *Died* of the Wounds. This Murderer being Apprehended, confessed he had heard the King of Spain had *proscribed* the Prince 3 years before, & from thence he designed to Kill him: but that he was told, a Merchants man of Antwerp had slain the Prince Mar. 18. 1582. but it pleased God the Prince recovered of that Wound he received by that *Rogue*, whose Quarters were (occasion being given by the Vicissitude of War) solemnly removed from the Walls of the Castle of Antwerp by the *Jesuits*, who kept them as *Sacred Relicks* ||. Gerrard acknowledged he had confessed this design to the Father Rector of the Colledge at Triers, who acquainted the Prince of Parma with it, and said it was from God, and gave him his Blessing (by the Devils warrant you may think) before he left Triers; where the *Jesuits* promised him, that if he should loose his Life in the Action, he should be *Canonized* for a Martyr, and have a CROWN in Heaven; another of the *Ignatian Fraternity* at Tourn undertook to pray for him ||, who was executed July 14. 1584. But the *Jesuits* doubt not, of procuring such another to dispatch Prince Maurice of Nassaw, Williams Son and Successour, having gotten a Reason of State from the *Jesuited Italian Campanella*, who had told the King of Spain; *Maxime opus est ut Serpens seditionis comes scil. Mauritius interimatur* ||. Tis chiefly necessary, that the Serpent of Sedition, viz. Prince Maurice be Slain, and not have an advantage of growing greater and greater in the continuation of the War. Hence we read, that Peter Pannes at Leiden was apprehended on suspicion, May 27. 1594. when he confessed, that Melchior Walle *Jesuit*, had perswaded him to Kill Count Maurice, and took him to Doway, where he was instructed by other *Jesuits*, that it was an *Act* meritorious of Heaven: and that if he should Die for it, he should be immediately translated (over Purgatory) to Paradise: if he escaped, he should receive 200l. Flanders of the *Jesuits*, and have a publick Office in the City of Ipre, and his Son a *Prebendary* and *Canon-ship* in the City of Tournay ||. Thus they carry it, as if Preferment in Heaven and Earth, were at their Disposal for the Rewarding of those *Sicarii* whom they can tempt to Murder all Princes that stand in the way to impede the working of the mystery of Iniquity. But this *Emissary Villain* of theirs, was within a month after, viz. June 22th. condemn'd

|| Luc. Hist.  
l. 4. p. 672.

|| Id. ib.  
Thuan. Hist.  
Spec. Jes.  
Grimst. Hist.  
Neth.

|| Mr. W. Pr.  
Pref. to Viad.  
of Fund. Li-  
bert. C. 4.

|| Luc. Hist.

denn'd, and *Quartered* at *Leiden*. We read also of one *Peter Furius*, or *D'Four*, who by the like *Instigation* was also to *Assassinate* this *Prince*; but he was discovered, and lost his *Head* for it \*. But the death of the *Earls of Horn* and *Egmont* was from the *Jesuits*. The *States-General* taking into serious Debate, the *practices* of the *Jesuits*, and their persisting therein, to the continued raising of Tumults, did *March 27. 1612.* publish their *Mandate* after the example of *England, France, and Venice* for the Banishing the *Jesuits* out of all the *Provinces* of the *United Netherlands*, imposing great *Mults* upon those who should entertain them, or send their Children to their *Seminaries* || in *Flanders*, or the adjoining Countries, where they account the *places* of Trust & dignity, are disposed according to *their pleasure*; the affairs of *Government* mannag'd according to *their advice*, have an *Oar* in every mans business, and serve themselves into the fairest *Palaces*. Hence 'tis said they *Usurped* a *Colledge* at *Bruxels*, and kept it from the true *Heirs*, as they did another at *Antwerp*, which indeed belongeth to the *Company* of Merchants in *Aquisgranum, Aix, or Achen* \*. Where we find 1611. a *Bill of Complaint* exhibited by the *Citizens* unto the *Senate*, in regard of the *gravamina* they lay under, upon the admission of the *Jesuits* into their *City*; which they alledged was against a former *decree* of their *Senate* \*. And they had reason to complain, for the *Jesuits* have many strange arts to gain riches and power. Witness their putting the *Arch-Duke Leopold* for several dayes into one of their *Habits*, and so with the *Senior Father* of the *Colledge* at *Colen*, and seven or eight of their *society* conducting him to *Gulick*, where they prevailed with the *Præfect*, or *governour*, to admit them and their company, to view the chief *Conclave* of the *Tower*; where then the chief *Jesuit* asks the *Governour* if the *Emperour* should command him to Deliver that *Castle* into the hands of another, Whither he would Obey? To which he Answer'd, He was placed there by the *States* of the *Provinces*, but the Command might be so, that he Ought to obey it, yet he would Deliberate. Why said the *Jesuit*, What if one now were here present, who had the *Emperours* express *Warrant*? And thereupon *Leopold* presently exhibited *Cæsars Mandate*, requiring an *Oath of Allegiance* from him, and the

\* Thuan l. 109  
Chron. Belg.  
to. 1. p. 719.  
& 2. p. 93.  
Hospin. 205.

Id. f. 206.

\* Estate of  
Eng. Fugitives, K. 4.

\* Hosp. f. 207. b



rest of the Souldiers, forthwith turning those out of the Gar-  
 || Id. 205. a. b. rison who refused it ||. A more wicked *art* ( I might have  
 shew'd ) they used in *France*, when at *Roche* the *Jesuits* coun-  
 terseited the *City common-Seal*, wherewith they signed *Let-*  
 \* Proph. Hild. ters, which being accidentally intercepted, brought the  
 fult. p. 10. *Rochellers* into a sad deplorable War \*. The Imperial *City*  
 of *Donawerd* groaning under the *Tyranny* of the *Duke* of *Ba-*  
*varia*, apprehended their sufferings to be from the *Influence*  
 of the *Jesuits*, who animated the *King* of *Spain* against *Wessel*,  
 and other places ; and were the chief *Incendiaries* of the *Ger-*  
*man Wars*, which took not off less than 300000. men. Upon  
 every little occasion and advantage, they breath out cruelty  
 and slaughter ||. We are told, that one *Giles Rat* a *Shoe-*  
 maker of *Antwerp*, going about his trade into *Spain*. and an  
 English-man with him, were there snap'd, for a pretended  
 smile ( derision they call'd it ) at the *Image* of the *Virgin*  
*Mary*, condemn'd to the *F I R E*, and burned, while two  
*Jesuits* ( merciful Fathers ! ) forbade the people, under pain  
 of *Excommunication*, to pray for them; saying, They had  
 delivered them both in *body* and *soul* to the *Devil*. The like  
 cruelty was exercised at *Valadolid* ( where the *Jesuits* are pre-  
 dominant ) when upon a small difference in point of *Do-*  
*ctrine*, they apprehended *Dr. Augustine Cacalla*, for a *Luthe-*  
*ran*, and 30. of his followers; many of which were *Gentle-*  
*men* and *Ladies*, and among the rest two *Sons* of the *Mar-*  
*quess* of *Poza*; the greatest part of which they *BURNT*  
*Alive*; the rest, who submitted, they condemn'd to *perpetual*  
*Imprisonment*, and confiscated their *Estates*, causing them e-  
 ver while they liv'd, to wear the *San benito* \*, which is, A  
 yellow garment, with a red-cross before, and another behind,  
 painted all over full of *Devills* faces: A thing of the greatest re-  
 proach and dishonour there that may be.

\* Id. ibid.

§. 8. A great noise ( 'tis confess'd ) hath been made in  
 the world, with many *Epistles*, concerning the *Jesuits* pro-  
 mulging the *Gospel* in the *Indies*, *Congo*, *China*, *Japan*,  
 ( which last they are now expell'd ) but-as the worthy *Theolo-*  
 gical *Virtuoso* of this age hath well observed in his learned new  
 Book ||, how specious soever they may seem, they are no-  
 thing comparable to the honest Attempts of *Mr. Elliotts*, in  
 \* M. Baxters  
 Reas. of Christ.  
 Relig. part. II.  
 p. 488.  
*New-England*, which are more agreeable to the *Apostles* way,  
 and



and make more serious spiritual Christians; by reason of the Jesuits Injustice, Covetousness, and Idolatry, noted above in this small Treatise \*. 'Tis said indeed, they baptized many thousands, then forc'd them into the River, knock'd them in the head, and drown'd them, as the readiest way, (they have told some) to send them to Heaven ||: But some of the poor Pagans said, If the Spanish Jesuits were there, they desired not their company. Their impudent Jesuits will be ready however to alledge, this practice is in love, as that of Burning those they call Hereticks in love: You may imagine (as one ingenuously saith †) in love to themselves, that they may not be troubled with them; in love to the Church, that it may not be embroy'd by them; love to the World, that it may not be infected by them; love to their Souls, their sufferings in the other World may be the less, by how much the time of their sinning is shorter. Alas! Acosta the Jesuit himself, who was an eye and ear witness, abates much of the glory which his brethren brag of: indeed so much, that any impartial Christian Reader may collect, their conversion of Pagans to be vain and frivolous ||, just as if one should milk a Buck-Goat, and another hold under a Sieve: Their seigned miracles only serve to make up lying Legends: and their Conversion is no other than an Eversion of all Religion among Heathens, and a Perversion of all amongst others. Look amongst the Greeks, and you will soon see their impostures, villanies, and treacherous supplantations. In a Region near the Lesser Asia, some Jesuits had seated themselves, where by they might more easily eat up the Provender from some other Monks: and there about 1614 †. they had by their cunning gotten a Relique, which they vogue'd to be the Head of Cateba, a Christian Matron, who when the King of Persia made an Invasion upon her Sons Country, was by him taken at Cremen, and because she would not deny Christ, put to death: Admirable (they gave out) this Head was, for some miracles: which being related to her credulous Son, Prince Teimurez, Lord of the Territory, they enjoyed his liberal favour, and munificent privilege of erecting a Colledge, a School, and Temple, sacred to the memory of Cateba: by which success the Jesuits being elated, and daily increasing their Treasure, Reputation, and Friends, which did accrue

\* Vide. c. 2. sect.

3. §. 7. &amp; c. 3.

sect. 3. §. 3:

|| The Jesuits

destroyed by

fire and sword

2000000. of

men in the

Indies. L. Hist.

12. c. 6. p. 256.

† Triump. of

Rome, pr. 1655

4to. 126.

|| Hosp. f. 138,

139, 191.

† Vide ad fin.

myst. patr.

Jesuit. Greg.

Hier. patr. E-

pist. gr. Lat.

dar. May 16.

1626. Trapez.

from the great conflux of Visitants, who sometime came to pay their *Devotions* to the Head. They fell to the trade of gaping after th' other Monks Estates, and cheating them: who ill resented the *envy*, *covetousness*, and *ambition* of the *Jesuits*; and when vexation put them upon exercising their senses, they soon smelt out, 'twas not the Head of *Cateba*, but of some facinorous Traytor, which had been set upon a pole, stollen away, and religiously laid up by the crafty *Jesuits*, and obtruded on that miserable Nation, which had sometime smarted under the *Persian* sword: hereupon a diligent enquiry was made after the true body of *Cateba*: which was really found in the *Tents* of their Enemies, reserved by her maid *Moacra*, who prov'd it by undeniable circumstances when brought into *Iberia*; which so enraged the Prince, that he clapt up the *Jesuits* close Prisoners; but afterwards, because they had by their cunning got some Friends to intercede for them, he contented himself to banish them; upon whom reproaches were powred abundantly by *Moacra*, and all the Inhabitants of *Iberia*: the infamy which justly fell upon these Fathers for this imposture, being a greater punishment than death it self. Yet even in those Eastern parts of the World, these impudent *Incendiaries* give more troubles\*, as *Cyril* the Patriarch of *Constantinople* found in the years 1627, 1628. when by calumnies they afflicted the poor Bishop, turn'd him out of his place, put the distressed Church to vast charges, and had utterly ruin'd him and them, if the *English* Ambassador or Resident, had not once and again interposed with the *Turkish* Bassaws; kept him from smiting, detected the Villany of the *Jesuits*, and brought them ( by clearing of the truth ) into disgrace in those parts.

\* Narrat. Epist. Turbarum in Oriente de Jesuitis ad Fin. Myst. Patr. Jes.

#### SECT. IV.

§. I. **T**He truth is, no sincere Christian in his place could do less than contribute his assistance to the relief of a distressed Church; none such especially who tenders the welfare of these three Nations could do less than discountenance the *Jesuits* who have exercised their chief skill in FIRE-works, both moral and mechanical in these Dominions to enkindle perpetual Flames. The very Roman Clergy of other Orders were



so sensible hereof, that they address'd themselves unto Pope *Clement VIIIth.* in a complaint of many particulars concerning the intollerable *Impositions* and fraudulent actions of the *Jesuits*, especially in seditious libelling of, and conspiring against the *Temporal State*, concluding no good could be expected, unless the *Jesuits* were removed; they did so afflict, even those of the *Papish Religion*, who were not slaves to the Court of *Rome* \* What *Smoke* did they raise *ab Aquilone*, when they \* *Querela ex-*  
 influenc'd the *Guises* to move the bold and stirring *Genius* of *tar. in Hospio.*  
 the *Scottish Nation* against *England*? One while the *Jesuits*, *a fol. 173. ad.*  
 cry up the Title of the *Queen of Scots*, another while they *f. 178.*  
 decry it; one *Jesuit* writes *pro*, and another *con*; and this  
 no question *de industria* by consent, as one that would enkindle  
 a *Fire* makes use of two *Flints*, and strikes them against each  
 other to elicit *Sparks* into the tinder-temper of discontented  
 Subjects. The late *Apologist*, while he celebrated the  
*Queen of the Scots*, could not forbear to cast reproach upon  
*Queen Elizabeth* in her *Grave*, for which he is roundly took  
 up, with a clear and full Answer as he deserved; and whatso-  
 ever now is said for the honor of the *Queen of Scots*; the  
*Ecclesiastical Querelants* to the Pope (but now mention'd)  
 charge her death upon a *Jesuit* (who also wrote against her  
 Son ||) noting that of all Men living the *Jesuits* treated her  
 the most unworthily; the *Papist* who wrote the *Jesuits Catechism*  
 \* hath this Title before one Chapter; That the *Jesuits* were \* *Jes. Cat.*  
 the cause of the death of the *Queen of Scots*. Shewing therein *lib. 3. c. 15.*  
 that *Hen. Sammier* a *Jesuit*, disguised in the habit of a *Soldier*,  
 was the contriver of that mischief: setting out the wicked  
 fellows *Treachery* at large. Yea and after her death, they  
 procured the *Earl of Huntley*, and others to make a powerful  
*Rebellion* in *Scotland* \*, against her Son *King James*. Against \* *Ans. to*  
 whom also *Will. Creighton* a *Scotch Jesuit*, stirred up *Robert* *Po. Apol.*  
*Bruce* a young Noble Man, who had been educated in the *Jes-* *p. 26. & Camb.*  
*suits* schools, to kill *Metelan* Chancellor of *Scotland*, for dis-  
 swading the King from hearkning to the *Popes* Proposal of a  
*Match*: but *Bruce* trembled at the motion: and when the  
*Jesuit* said, he would absolve him: he replied, he knew not  
 whether God would give him *grace* to confess\*: Then he of-  
 fer'd him from the *Duke of Parma* 1500 Crowns to engage \* *L. Luc. Hist.*  
 three Noble Men to do it; but he denying, The *Jesuit* found *p. 519. &*  
*Hosp. 178.*



an opportunity afterwards of getting Bruce clapt up, and kept 14 Months in Prison, whiles he himself was at liberty, taking his pleasure.

§ 2. Ever since King Henry 8th, did solemnly cast off the Popes Supremacy, England and Ireland have been the Butts against which the Court of Rome have been emptying their Quiver of Fiery Darts: though he did no more for substance than what had been of old; for Will. Rufus \* that he might stop the incroachment of all Foreign Jurisdiction, was wont *viva voce* to charge the Arch-Bishops, and Bishops: &c. That to the Court of Rome, or the Pope himself, they should not have any respect, &c. I cannot (saith he) ever while I breath endure an equal in my Kingdome. To eradicate this principle, the Roman Conclave molested the Reign of that excellent Prince Edw. 6th whose Laws were said to be written in milk, and not in blood;

\* Mai. Paris  
ad an. 1094.  
in hist. min.  
Ego (inquit) in  
regno meo pa-  
rem dum vi-  
vam sustinere  
non possum.

† Speed. pag.  
1092.  
¶ pag. 1123.

† for the bloody Laws came in, when Queen Mary left the Supremacy to the Pope, and the affairs of Religion under him to Cardinal Pool, a very great favourer of the Jesuits, who no doubt were at Rome active to kindle those Flames which took hold of so many Protestants here BURNT in the days of Q. Mary, at whose heart it was said the loss of Calais lay, (whether any one is so concerned for Dunkirk I know not) sure the domineering Papists took a course to lay at her heart rather Fire, scalding Lead, and red-hot Irons, whereby (they urged her against her natural temper) to put to death the poor Martyrs: For favouring of whose cause, the Incendiaries lead forth the Popes Bulls against Queen Elizabeth, of whose title to the succession none could justly doubt, as hath been afresh declared by a worthy pen, from the words of the Arch-Bishop of York then a Papist, and Raynolds (under the name of Rosens a Jesuit himself \*. 'Twould be tedious upon the Evolution of the Annals, during her long and happy Reign, to give full Narratives of the several attempts were made by the Ignatians upon her person and government; and therefore 'twill be convenient at present only to suggest the heads of some.

\* Answ. to the  
Papists Apo-  
logy p. 23.

\* See Plots and  
Conspir. col-  
lected. Fran.  
Speed. Camb.  
Stow. Hol-  
lingh. &c.

§ 3. Whence was the first Rebellion of Fitz-morris against the Queens government in Ireland? but from the same Incendiaries, who animated him to the second attempt ||. Namely, the Spanish Mendoza, the English Sanders and Allen, stiffe Assertors of the Jesuits Principles. Stanleys Conspira-

racy,

racy 1570. and that dissembling Treaty by *Don John of Austria*, 1576. was from the same Forge. After *Fitz-Morris* stirs, *San Josephus* was sent into *Ireland* 1580. with 700. *Spaniards* and *Italians* upon the turbulent motions \* of F. \* *L. Luc Hist.*  
*Campion*, and *Parsons*, alias *Cowback*; and *Jaspar Heywood* p. 495. 497.  
 who of all the *Jesuits* (saith *St. Hen. Baker*) came first into from *Thun.*  
*England*, unto whom, upon his arrival, his Father, old *Heywood*, said in a simple admiration, *Jesu! Jasper* who made  
 thee a *Jesuit*. The year after, 1581. *Campion* was taken and  
 executed for his Treason. Yet in a short time after, 1582.  
 & 1583. one *Sumner* a Gentleman, having read dangerous  
 Books of divers *Jesuits*, and convers'd with *Hall*, at-  
 tempted with a drawn *Sword* to have kill'd the *Queen*; which  
 was design'd also by *William Parry* Doctor of Law (about  
 1584) who having read *D. Alans* book concerning ex-  
 communicated Princes, acknowledged he was instigated to  
 this *Paricide* by *Benet Palm*\*, and *Hanibal Codreco* *Jesuits* at \* *Id. 498.*  
*Venice*, as afterwards by one *Morgan* in *France*. About these  
 times there was on Shipboard a very admirable discovery  
 of the contents in the *Scottish Jesuit Creighton's* torn papers  
 gathered together by *Sr. Will. Wade*, which brought to light\*, \* *Plots and*  
 That then, to advance the *Pope* and *Spaniard*, they had re- conspir. pr.  
 solv'd, (1) To deprive *Q. Elizabeth*. (2) To disinherit 1642. p. 19.  
*K. James* of *England*. (3) To have the *Q.* of *Scots* marry 23.  
 some *Popish* Noble man of *England*: whom (4) The *Papists*,  
 or *Pseudo-Catholicks* should choose. Which choice (5) the  
*Pope* would confirm: These were *Ignatian* projects, but God  
 disappointed them as he did the wicked attempts of the *Sava-*  
*ges*, with *Priests* (who had suck'd in *Jesuitical Doctrines*) to  
 kill the *Queen Elizabeth*, whom they thought also to have  
 dispatch't by moving the *French Embassadour* (of the *Gui-*  
*sian* Faction) to have hired one *Moody*, who propos'd poison,  
 or a Bag of *Gunpowder*, but this was detected, and the *Am-*  
*bassadour* sent home to learn better manners. Then when all  
 these fail'd, the unwearied malicious *Incendiaries* set on  
 moving their great *Machine*, the *Spanish Armado* 1588. Of  
 which (we may see from *Garnets* acts) the *Jesuits* were fore-  
 runners at least two years, when the *God-prickers* stir'd up



\* *Speeds Hist.*  
p. 1178.  
*Luc. Hist p.*  
498. 499.

\* *Ho<sup>p</sup>. Cambd.*  
*Speeds, Stow.*  
*&c.*

*Thoutin P.*  
*Matthew*  
*Meieran.*

the *Popes Bulls* in defence of this vast, and as they counted it invincible *Navy*\*, which contain'd 2843. great *O dxance*, 28840. *Marriners, Souldiers, and Slaves* rowing in *Galleys*; innumerable *FIRE-balls* and *Granadoes*; sunk, taken, and dispers'd through the singular goodness of God by the *English Fleet*, with the loss of no more than an hundred men, and one ship; when this publick assault came to naught, the *Jesuits* fall again to their old *small games*, for about \* 1592. they had hired *Patrick Collen* an *Irish Fryar* to kill the *Queen*, unto which murther, *Holt* the *Jesuit* did perswade with this motive, that 'twas not disallow'd by the *Laws* (whiles *Pius V. Bull* was out) but that he should merit *Gods favour and Heaven* by it. Much about this time the *Queen* did emit a *Declaration* against these *Sicarii* and *In incendiaries*, back'd with excellent *Reasons* from their *Clandestine* *scares* and *devices* which yet was not so prevalent with *Dr. Lopez* the *Portugez*, her *Physitian*, to make him *Loyal*, as 50000 *Crowns* in *Rubies* and *Diamonds* was to allure him to attempt the *poisoning* of her, 1593. Neither was it the year after, viz. 1594. so powerful with *Williams* and *York* (who conspired against the *Queen*) as *F. Parsons*, *Doleman*, and the instigation of the *Jesuit Holt*; who also brought other *In incendiaries* into a combination to *FIRE* the *Navy* with wild-*FIRE*, for which they were stretch'd at *Tyburn* 1595. But this did not yet scare *Edward Squire*, a *Deputy Purveyor* for the *Queens* stable, upon the motion of *Walpole* the *Jesuit*, from essaying to *poison* the *pommel* of the *Queens* *Sadle* 1596. nor *Tyrone* from *Rebellion* against the *Queen* in *Ireland*; within a short time after to encourage whom, the *Jesuits* had boasted by virtue of their *League*\*, they would clean extirpate *Protestantism* by the year 1600. but God check'd their confidence, and frustrated their hopes. Yet the *Provincial Garnet* and *Creswel* leguer *Jesuit* in *Spain*, with *Rbert Tesmond* another of the *society*, were conspiring with the *King* of *Spain*, to send an *Army* to joyn with 5000 *Foot*, and 2000. *Horse* they had *Dormant* in *England* of *Papists*, to receive them, 1601. & 1602. But the great God blasted this as the rest of the *Jesuits* *horrid practises* against the *Queen*, notwithstanding



ing the determinations of their Colledge at Salamanca, sent to embolden Tyroen in Ireland; and the erection of their *New Society* at Thonon in Savoy, 1602. whereto many Popish Kings, and Nobles gave their names; by pious frauds and force of Arms, to convert or extirpate the Protestants under the Notion of Hereticks; having by the Agencie of 50. disguised Jesuits in England, listed (as was said) 25000. Popish souldiers about June that year, to joyn with this new Association, to carry on the forementioned design\*. Winter to encourage the Papists, brought word of a million of crowns prepared by the Jesuits in Spain for the service: and two Bulls † were propounded from Clem. VIII. viz. one to the Lords Spiritual; another to the Lords Temporal, that whether by a Natural or a violent death the Queen should be remov'd, they would only promote a Papist to the Crown\*. The notices of these Machinations occasion another Declaration by the Queen against the Jesuits\*, 15. Novemb. 1602. But about halt a year after when she had reigned full 44. years and four moneths, April 4. 1603. God was pleas'd to remove her out of the reach of these Furies.

S: 4. And K. James in despight of the Popes Bulls, comes to the Crown; however there were those of the like Ingenie with the Jesuits, who almost as soon as he had set his foot upon English ground (as the learned Causabon observ'd in an Epistle to the Jesuit Fronto-ducaus) machinatione clandestina tollere de vivis sunt aggressi\*, made an attempt by a secret plot to take him out of the land of the living, even before his Coronation. And on that very day the King was Crown'd, when the generality were intent upon that Spectacle, five were suborn'd by the Jesuits to set London on FIRE in several places, but were frustrated, as I find it upon record\*. The King of Spain by this time had no great maw to hasten that force which Garnet and Creswell had been negotiating for, whatever encouragement his Jesuitical Legate Baldwin in Flanders had given to it. Whereupon a plot is excogitated of greater advantage (than any before) and such a one as can never be discovered, said Catesby. Viz. the Horrible Conjuraton to blow up by GUNPOWDER the King, Queen, Prince, Lords and Commons at one clap, when they met together in the

\* Mr. Pr. pref. vind. from meterran. l. 23. & Spec. Jes. p. 100.

\* Causab. Epist. ad Font. p. 186. † L. Luc. Hist. p. 405.

\* P. 509.

\* Epist. l. 70. p. 188. Edit. Hag. 1638.

\* Luc. Hist. 509. 510. 511. ex Marc. Gal. Belg.

House after their *Prerogation* at the opening of the *Parliament*, *Novem. 5. 1605*. When *Guy Faux* stood ready in the *Cellar* beneath to give *FIRE* to the *Train* laid, to discharge this *Jesuitical*, i. e. monstrous *Mortar-piece*, which would have overturn'd the *Foundations* of the *Kingdom*, had not the *King of Kings* vouchsaf'd an admirable *deliverance*, which hath been annually celebrated with praises to the *Supreme Majesty*, by *Protestant England* for above sixty years. Yet the last years *Apologist* had the impudence in *Print*, not onely to extenuate the *Gunpowder-Treason*, but to insinuate that, ( against all moral evidence ) which might weaken assent to the matter of *Fact*, as it hath been transmitted to us, not onely by *Tradition* uncontrol'd, but by an *Act* of that *Parliament*, who were then upon the place to examine all *circumstances*, which were fully laid open and proved to the conviction of any gainfayers; as may be seen at large in the *Relation of the whole proceedings, and Lords Commissioners Speeches with the Earl of Northampton enlarged, and what past at Garnett's execution Printed by the Kings Printer 1606*. There you may see proved, not only the *Provincial Garret*, but at least four *Jesuits* more, viz. *Tesmond, Gerrard, Hammond, Baldwin*, had an hand in this plot. The ill-look'd suggestion of the *Apologist* concerning which, is so fully answered and confuted by that worthy person, who refuted the whole *Apologie* \*, that there needs not the addition of any thing more, sith the matter hath been acknowledg'd both by friends and enemies, both parties and standers by; the *Apologies* of *Bellarmino, Eudamon, Johannes* and other *Jesuits*. As the learned *Causaban* \* ( amongst many other things rendring it out of doubt ) notes; Those that would have *Garnet* esteemed for a *Martyr*. never offer'd to deny him being guilty of the *Gunpowder-Treason*. He at *Lovain* who in his *Panegyrick Oration*, pray'd publicly unto *Garnet, Sancte Henrice*, intercede pro nobis, *Father Henry* intercede for us, certainly took his prime agencie in the *Powder-plot* as a meritorious *Act*, consonant to the *Jesuits* avowed principles, and all other fore-mention'd practices: wherein he was a leading man, as well as in this of which *Causaban* wrote; he certainly knew he was not onely guilty, *verum etiam approbatorem & genere quodam*

\* pag. 29, 30,  
31.

\* *Epist.* 190.  
*supra Cit.* p. 191.  
See *Bp. Rob.*  
*Abbots An-*  
*tologia.*



*quodam auctorem* \*, but the Approver, and indeed in some sort the Author, who himself said ( before Dr. Overal and three other Doctors) *Equidem si pro religione Catholica mortem obirem*, It I had died for the Catholick Religion, &c. but now saith he, *I acknowledge my sin, and the sentence pronounc'd against me, I confess to be most righteous. I certainly, if I had the whole world in my power, I would willingly give it all to be free from this crime of treason which is impress'd on my conscience, &c.* So he. But I forget my self, I'll onely subjoyn what Mr. Richard Carpenter ( sometime one of the Society, if not so still in disguise ) hath Printed in his *Sermon preached Novem. 5. 1662. page 11. viz. Father Thomson, the Jesuit our Ghostly Father at Rome, when he often told us Scholars there, that his shirt had been many times wet in his digging under the Parliament house upon this horrible account, intimated that their intention was to bring up the Foundation, and all with a powder.* 'Tis plainly confess'd, the Fact here was own'd, and that there was another Ignatian employ'd in this grand Mechanical FIRE-work besides those above. Yet they have not done with K. James, for the year after 1606. the Jesuits and some Masse Priests have another Conjurat[i]on, W. Pierce a Provincial was examined about it \*. In 1608. the forementioned provincial Garnet was taken and hang'd, and 2. June 1610. upon further evidence of their practises, the King publisheth a Declaration against Jesuits and Priests; notwithstanding which many swarms of them were got over again into England at the latter end of King James his Reign, for the year after the falling of the Massing-chamber in Black-Friers where F. Drury was, Jo. Gee a reclaimed Priest \* ( by that accident when he hardly escap'd :) in his Book call'd [ *The foot out of the Snare* ] Edit. 4. 1624. gives us an account of many hundred, most of which were Jesuits, and of their practises in their Congregation, *de propaganda Fide*. which they held privately even here in London; and as a Legate boasted, they did their part to the poisoning of K. James \*.

s. 5. 'Tis certain these bold Incendiaries, were not frighted away with John Gee's discovery; we may find in the years 1627. 1628. soon after King Charles I. came to the Throne, the Jesuits had gotten an house neer Clerkenwell-Church for their

\* Id. 219.  
Utinam qui-  
vis alius mihi  
potius acce-  
disset casus,  
quam ut no-  
men meum  
proditionis  
infamia de-  
turparetur,  
&c.

\* Luc. Hist. p.  
p. 513.

\* Mr. Pr. p.  
Royl Favour.  
p. 54.

\* Rooms:  
master-p.  
p. 34.



for their *College*, wherein they kept together in *Commons*, and had their *Officers* and *Books*, their *Vestments* and *Relicks*, but (if you'll credit Doctor *Sibthorp*) they would not suffer the *Kings* ſubjects that are *Papiſts* to be ſo loving and loyal, as otherwiſe they would have been \*. Yet in their Letter to *Brussels* then, they made themſelves the *Introducers* of the *Excife*: but ſo insolently they did behave themſelves, that the *House of Commons* then petition'd the *King* for the putting of *Laws* in execution againſt them. But they were afterwards blowing up new ſparks of contention; about 1631. from *Ireland* the *Arch-biſhop* of *Armagh* in a Letter takes notice of ſome of their *Books*: and likewiſe about 1636. 1637. they were not onely injurious in their *practiſes* towards other *Papiſts* (as ſome of them complain'd then) but ſome grew very insolent upon ſeveral occaſions, in their expreſſions againſt the *Laws*, and had their weekly *Congregations* then, and in the years following, to hurl us all into diſorder and confuſion \*. For we find Mr. *Waddesworth* did depoſe both in writings, and *viva voce* at the *Lords bar*, that one *Henry*, alias *Francis Smith*, alias *Lloyd*, alias *Rivers*, alias *Simons*, (who it ſeems was then a *Provincial* of the *Jefuits*, and had in his younger days, as *Stukely* the *Prieſt* related, had a hand in the *Gunpowder-Treaſon*) before the beginning of the *Scotch wars*, did tell him in *Norfolk* (where he met him) that *The Popiſh Religion was not to be brought in here by diſputing, or books of controverſie, but with an Army, and with FIRE and ſword* \*. And when according to this menacing determination of *F. Smith*, the *Jefuits* had fomented a war betwixt *England* and *Scotland* † 1639. it ſeems upon their ſolicitations, the *King* of *Spain* had provided a new *Spaniſh Armado*, and land Army of old ſouldiers to invade the *weſtern* and *ſouthern* parts of *England*, when the *Forces*. and *Ammunition* were drawn into the *Northern* parts againſt the *Scots*, which deſign was broken and detected by the *Hollanders* unexpected encounter. of their *Fleet* on the *Engliſh coaſts*, and the pacification in *Scotland*: which appear'd by the confeſſion of an *Engliſh Pilot* in that *Navy* on his death-bed, mortally wounded in the *fiſt* fight, to an *Engliſh Miniſter* and others, to whom he revealed it out of conſcience;

\* *Mr. W. Prins*  
*Introd.* p. 88.  
90.

\* *Id. ib. Hidd.*  
*works.* p. 109,  
144, 170, 171,  
189, &c. i. pt.  
*Compl. Hiſt* p.  
443. 449. &  
*alibi.* *Roy. fav.*  
p. 54. 55.  
*Rom. m. peec.*  
p. 31.

\* *Mr. Pr. i. pt.*  
*Comp. Hiſt.*  
p. 449, 450.  
\* *Id. in preface*  
to vind. of  
*Fund. i. pt.*  
*E. 3. a. b.*  
*E. 4. a. b.*

as also by some *Letters* and other evidences, and by a pamphlet made and printed by the *Jesuits*, 1640. in which amongst other passages entered in the *Parliament journal* Novemb. 14. 1640. there was a particular prayer, for the *Holy Martyrs which suffered in the Fleet sent against the Hereticks of England*, 1639. with this note; the *Papists must fish in troubled waters*. To which purpose the *Popes Nuncio* with the secret *Colledge of Jesuits* then in *Queen-street*, summon'd a convention of *Jesuits*, having gotten secretly into private pay an Army of 7000. *Papists*; upon which the *Fathers* of the *Society* were so confident of success, that in their *Jubilee* 1640. (which they solemniz'd in all places, being the hundredth year from the first Erection of their Order by *Ignatius* (as was noted above) 1540.) at *Aquisgraw* or *Aken* in their public Hall they had an *Entertulde* which they invited people to, by Printed *Tickets*, signifying the *Triumph* of the *Popish Church* of *Rome*, by *Pageants* brought upon the Stage, subduing all her enemies till that day by their means, but in their jollity when two Armies came in, one of the *Jesuits* and *Papists*; another of the *Protestants* ready to encounter, a *Jesuiticall Actor* in the habit of a *masse Priest* comes in also devining success to the *Popish Army*, praying for it with an affected devotion, and solemn invocation (or rather *propharation*) of *Gods* name: upon which the *Popish Army* of Actors, as certain of the instant victory utter'd these words (as their parts directed them) with a loud and reiterated voice and shout **PEREAT, PEREAT, QUISQUIS EST HOSTIS ECCLESIAE.** i. e. *Let him perish, let him perish whoever is an enemy of the Church.* At the repeating of which words a great part of the Stage on which they acted: together with the whole *Popish Army* (not one *Souldier* or *Captain* excepted) fell to the ground immediately; while their feigned enemies (personating the *Protestants*) were left standing on the other part of the Stage which fell not at all; with this sudden fall many of the *Popish Army* were bruised in peices, with the beams of the Stage falling upon them, who through pain and horror needed no *Monsters* to silence their outcries: Others with broken limbs were carried to the *Chyrurgeons*, and the rest confounded with shame, crept away secretly under the vail



veil to their lodging. So this *Ignatian-Play*, ended in a real unexpected *Tragedie*, and a real rout of the whole pretended *victorious Popish Army* of the *Jesuits*\*: And the *Scottish Wars* that year (which they so much depended on) through Gods mercy, concluded in a *blessed peace* and union betwixt both Nations.

\*Id ibid è specul. five jubila Jesuitico. p. 220. ad. p. 224.

s. 6. But the *Irish Papists* by their Plots and Instigations of the *Jesuits*, who seconded their motions with encouragement of *Arms* and *Monies* from abroad, undertook the *bloody Massacre* of all the *Protestants* in *Ireland*, and surprisal of all the *Forts*, *Castles*, *Arms*, and *Ammunitions* therein. On the 23. of Octob. 1641. being **IGNATIUS DAY**, (which they celebrate like the *Jewish Rabbi's* feast about this time of the year, called *Festum ignis* or *luminum* the Feast of **FIRE** or of lights\*) the *Founder* and new *Cannonz'd Saint* of the *Jesuit Society*, for the great honour of their Patron and Order; they being the chief *Plotters* of that horrid *bloody Treason and Rebellion*†, which though happily discover'd the night before at *Dublin* and some few places else; yet in other *Parts of Ireland*, it took effect to the slaughter of 200000 innocents, *qua Protestants*, in a few months space: Followed with a bloody War for sundry years to the loss of the lives of many thousands more there: And afterwards by a *direfull War* here, fomented by the *Jesuits* likewise\*. In *Ireland* they threatned to **BURN** and *ruine Dublin* and all the *Monuments* of the *English Government*\*. At their rising in *Ulster* (besides the barbarous murthers and cruelties there and elsewhere) they did **BURN**, spoyle and destroy the *English Protestants* †: And to instance only in one or two places, in the *Castle of Liffgool* they consumed by **FIRE** an hundred and fifty men, women, and children; and in the *Castle of Tullab* they **BURN T** and kill'd\* at least an hundred. Then here in *England* the *Parliament* did Decemb. 15. 1641. charge the *Jesuits* with a malicious and pernicious design of *subverting* the *fundamental Laws* and principles of government; it seems *F. Philips* *Sr. Toby Mathew* and *Lord Gage* had been very active and some design'd with *Signor Con* to have took away *King Charles I.* by giving him a *Spanish Fig*, as *Andrews ab Habernfeld* agent for *Cardinal Barbarino* (*Protector of the English and Scottish Jesuits*) discovered

\* Car. Sigon. de rep. Hebr. l. 3. c. 17. p. 637.

† Mr. Pr. pref. to vind. Fund. Rights, E. 4. b.

\* Id. ib.

\* Sr. Jo. Tem. pref. to Hist. of Irish Rebel.

† In Hist. p. 22.

\* Id. p. 91.



discovered to Sir Will. Boswel the Kings Agent then at the Hague \*. Hence who ever were the Instruments about the cutting off King Charles I. on the 30. Jan. 1648. the Jesuits have been justly accounted ( by those who search'd the bottom † ) to be the Principal Agents. There did then above 600. Protestant Ministers Remonstrate against it, and so many thousands, and more, had they not been over-powr'd by an Army ( wherein Jesuits were active ) would have done so likewise. But Protestant Ministers had not a conquering Army oblig'd to their obedience, as the Jesuits have their Novices, whom they can make to do what they please. 'Tis absurd then to impute that Action to Protestants as such, whoever were the Executioners, 'twas agreed to in the Council of Jesuits \*. So that it can be no imputation to the Protestant Religion, which abhors the Jesuits principles and practises. As Dr. Du Moulin hath solidly vindicated the sincerity of the Protestant Religion \* upon that account, against the fictitious Philanax Anglus. Therein he declares amongst other things ( yet 'tis said some from his pen stuck in the Press ) The Roman Priest and Confessor is known, who upon cutting off the Kings head, flourish'd his sword, and said, Now the greatest enemy that we had in the world is gone \*. ( And there were other Jesuits on horse-back did so too, as is credibly reported. ) And the Doctor adds from a Gentleman of good credit, a notable passage at Roan of Jesuited persons rejoycing there, upon the news of the Kings death, saying, we have kept our word to him, since he would not keep it to us \* ; as if the King had made a promise to them ; which the Doctor there says, is most false : offering to make good, when Authority shall require it, That a Select number of English Jesuits were sent from their whole party here in England, First to Paris to consult with the Faculty of Sorbon, then altogether Jesuited ; to whom they put this Question in writing : that seeing the State of England was in a likely posture to change Government, whether it was lawful for the Papists to work the change, by taking away the KING ? which was answered Affirmatively ; upon this, thirty Jesuits were met betwixt Roan and Duip going to England, with endeavours to be Agitators ( they said ) in the Independant Army \*. At Paris the scarlet Jesuit, who would

\* Rooms Master piece.

† Mr. Pryme in several pieces. And Mr. Baxter Key for Carholick.

Dr. Du Moulin Dr. L.

\* Answer to Pa. Apol. p. 12. Mr. Pr. pres. to 10. Vind. C.

\* Pages 56, 57, &c.

\* P. 58.

\* p. 59.

\* Id. p. 60.

\* p. 61.

† p. 62, 64.

have the *English Lady* he had profelyted to rejoyce at the *Kings* death, distasted her with the *Popish Religion* upon that *score*, so that God gave her grace to be no more of it; and the *Dict'r* saith hitherto she keeps her word\*. It seems also there was great joy in the *English Seminaries* abroad; and here at home *Mr. White* and others were applauders of the succeeding *Government*. *F. Bret* was for the prevailing power †, under which ( the *Dr.* saith ) they got from the top of the *House of Lords* two of the *Gunpowder-Traytors* heads, which we may hear in time are as *Holy Reliques* shrined up in gold, and working miracles.

## SECT. V.

§. 1. And shall we think these *Fiery temper'd Loyolans* have been asleep these late years; when such dreadful *Burnings* at Sea, and such a lamentable *conflagration* in the *City* of our solemnities have awaken'd so many? I dare say ( *argumento ad homines* ) they themselves who percinatiously assert the *Doctrine* of *PROBABILITY*, have no just reason to quarrel me, if I suggest more than *THAT*; to conclude they have been very vigilant and active, may I not say mechanically, even in the *burning* of *London*, as well as politically in the three *Kingdoms*, *Dies diem docebit*, *Truth* is the daughter of time. And I confess as *Jamblicus* in explaining the *Pythagorical Symbols*, says\* ἀποκρυφὸν οὐκ οὐκ ἢ οὐδὲ τὸ πάντες ἀνθ. δεῖα, καὶ διδραγγὸν ἢ γινώσκ. *Truth* is commonly hid. and difficult enough to find out: yet ( as he well adds there ) a man ought to look after it and search it out. I know *sub judice res est*. The *Decision* of the *Common Council* of *London* is, That the *Parliament* would be pleas'd to assume the *Enquiry* about the causes of the late *Fire* 1665. And I have not an itch either by any peremptory, or immodest sentiments of mine to anticipate what they in wisdom ( which I pray for ) shall think meet to determine in that great affair, concerning which I am prompted from the argument I have in hand, to annex something in compliance with the expectation of the *Reader*, but with all *Candor* and *submission* to the truly wise.

§. 2. I desire to be as forward as any in adoring the *Soveraignty* of God the *Supream Majesty*, who by *Prerogative Royal*, rightfully disposeth of all things and places, persons

\* Pytrept.  
Symb 18.  
p. 146.  
(*ἡμῖν τὸ β-  
μας ἀνδραγα-  
θὴν ἐξελκυσ-  
τῆα.*)



sons and actions, according to his own good will and pleasure, to the magnifying of his own power and goodness: and to say with the Prophet \*, *shall there be evil in the City, and the Lord hath not done it?* We ought undoubtedly with great reverence to acknowledge the hand of God, as in the Plague, so in the War, and Fire; all the judgements we have groaned under, are Providentially from the Supreme righteous Judge; and indeed procuringly from our own sins,

\* Amos 3.6

Dignus Dei  
hic.

*Hinc illa lacrima : tua te peccata cremarunt*

Londinum.

Ah! our multiplyed heinous transgressions, provoked the Lord, for the honour of his justice, to enter upon his strange work, with the Plague and Sword; and when there would not move us incorrigible ones, then to break forth into his fury, very conspicuous in the raging fierceness of the burning, through the violence of the wind, which he commanded to go forth, when he could have held it in his fist, or turn'd it another way; or have given our Magistrates wisdom, and our people strength, or many other ways have prevented our ruines, by the devouring flames. But it seemed good to his Majesty to humble us for our iniquities. To remember which with sorrow of heart, and shame, we are by Statute \* called upon to an annual observation of that day in publick fasting and humiliation. Yet this does not exclude Gods permitting of Instruments, (it may be) for the filling up of their iniquity) from contriving and acting in the late dismal Conflagration, any more than the Assyrian from being the Rod of his anger, or the staff in their hand his indignation \*. Neither doth it discharge us from a modest enquiry, and endeavour within our several Spheres, to bring these to the test, who may be rationally suspected to be guilty. Hereupon after all that hath been said in the premises of the Fiery Jesuits temper and behaviour, compar'd with the antecedent, concomitant, and consequent Circumstances of London's Burning; methinks it should not appear incredible that they had an hand also in the kind-  
ing of these Flames.

\* XIX. Car. II.

\* Isa. 10.5

s. 3. To bring the matter then nearer to an issue, I shall briefly propose some things by way of recollection, which have been prov'd in the foregoing Discourse: then assume

some things with a few Remarks out of the *Informations* given in to the *Honourable Committee of Parliament*; and leave the *result* to the *ingenious* and *unprejudic'd* Readers, to form their own *opinion* as they see cause. A little review and remembrance will satisfy us\*; That, the *Jesuits* are ambitious, their *Founders* name signifies a FIRE-BRAND, quasi *ab igne natus*; and that his disposition was *Fiery*, and his profession *Military*; whereupon they affirm he came to send Fire. Hence *de jure* they profess the *Art* of making and casting about *Fire-balls* and *Wild-fire* to burn *Houses* and *Cities*; to promote which, they have two *Colledges*, one at *Madrid*, another at *Thonon* to advance the study of *Artificial Fire-works*, and to subdue Protestants by *fraud* and *Arms*\*: they keep stores of powder in their *Colledges*†; require their *NOVICES* to yield *blind obedience*, to act ἀνίστατο νό with a mind void of judgment (as given up by God, *Rom.* 1. 28.) accounting their *Superiors* will, Gods, whether it be lawful or no\*. The *Pope* exempts them from the *Magistrates censure*†. They state the *Case*, that a man hiring a *Souldier* to fire his neighbours house, is not oblig'd to make restitution†, (and he may lawfully hire him to vindicate his reputation, or the reputation of the *Society*) They are to see those who do not favour them oppress'd with *Fire* and *Sword*, the *defenders* of Protestants burnt and took off by FIRE; vouch it to be their property to bring forth new *Inventions*, and engage men to their Religion by *Arms*, terror, and FIRE, and their duty, to see their Religion planted in *England*, by FIRE and *Arms*, and *Magna Charta Burnt*\*. These things and the like, the *Jesuits* plead for as their right, property, privilege, or office: and their παρὸντα ἀγαθά, καὶ παρὸντα ἴδιὰ, apparent profitable, and apparent pleasant things, whereby they are qualified and moved (as the philosopher acquaints us with the *scopes* of injurious persons) for such an attempt. Then *de Facto*, They are found to have been really *Incendiaries* all the world over, by themselves or their *Agents*\*: they have formerly done such feats of Firing at *Cracow*, and *Pesnania* in *Poland*, and at *Briga* in *Silesia*: and some *Emissaries* of the *Court* of *Rome* in the *Popes* name were took in *Saxany*†: 'Twas also prov'd six *Jesuits* by name had an hand in the *Gunpowder Treason*: they threatened

\* *Suprà*  
C. S. S.  
1. 1. 2.

3.

4.

3. 1. 1.

† 1. 1. 4.

\* 1. 1. 5.

† 2. 5. 1.

\* 2. 5. 2.

1. 3. 2.

3.

† 2. 2. 1.

\* 3. 2. 4.

† 3. 3. 5.

\* *Arist. Reth.*

p. 1. 6. 10.

\* *Vide supra*

in hoc Cap.

*Scit.* 2. §. 1.

\* *Scit.* 3. *Scit.*

1. p. 86 87. &

p. 92. 93.



to Burn Dublin, and actually in the beginning of the great Rebellion did Burn other places there: Nay in August 1666. (not long before the Burning of London,) Nangle the head of a party in a new Rebellion Burnt four of the Protestants houses in Ireland and had a Declaration in his pocket for the Popes Supremacy (which is the Jesuits Idol) These and the like deeds have been done by the Jesuits in pursuance of their principles: and they never shew'd any Repentance for them, but have alwayes gloried in such villanies, commended, defended and canoniz'd, the actors of them. Adde hereunto, that they thus qualifi'd and prepar'd might concerning the Burning of London easily conceit (as Aristotle notes villanies will do) that 'twas possible for them, and not be discover'd; or if discover'd, they should not be punish'd; or if punish'd, it would be less damage, than the gain, would accrue to the actors or their friends: To whom the gain would be manifest, and great, and present: But the loss and punishment, triviall, not heeded, or far off, and to whom it is not equivalent to that benefit which tyranny might think to have: For to them τὰ μὲν ἀδικήματα λίμματα to do injuries is a peice of gallantry: And to suffer for them, if taken a great reputation. On the other hand (as the same Philosopher also speaks of some others\*) the Londoners at that time were no way circumspect, nor diligent in observing the stratagems of their adversaries; but apt to believe themselves secure; so that 'twas easie to do them a mischief, and they not know who hurt them. We ought also to take it for granted, 'twas the Master-peice of the Jesuits policy to check the opinion of some few less considerate Protestants who were overconfident in their particular determinations about 1666. and therefore the last Pope Alexander, would be so called, in despite of the Numeral letters found in that name: Yet some say if he surviv'd that year 'twas all: Further 'tis to be remembred, the Jesuits say they Rule Rome and the Papacy; they had 1500. of their Society here in 1652. and more in the succeeding years, have now almost worm'd out all those of other orders, from the conduct of the English Papists: Insomuch that in such an act as this, what the Papists as such do here, 'tis presum'd they Jesuits are the principall Agents and Contrivers; neither is such a strong presumption to be disregarded: For (saith Doctor Wiseman\*)

Sect. 4.

§. ult.

εἴτε ἂν λαδοῖται  
ἀρετῆς ἢ  
μὴ ἀδυντες,  
μὴ δοῦναι δίκην,  
ἢ δοῦναι  
μὲν, ἀλλ' ἐν αὐτῷ  
τὸν ἐμὴν αἰ-  
νοῦν τὰ κέρδους  
αὐτοῦ, ἢ ὧν  
κέρδενται.  
ὅτις τὰ μὲν  
κέρδη φανερά,  
ἡμεῖς δὲ, ἢ  
ἐγγύς, αἱ γὰρ  
μυρία, ἢ μυρία  
ἢ ἀφανῆς, ἢ  
ποῖα, καὶ ὅ μὴ  
οὐκ ἐπαρῖα ἴσθαι  
τῇ ἀρετῇ,  
οἷον δεκτικῶν  
ἢ τύχης.

τὰς μὴ ἐλα-  
βεῖς, μὴδὲ συ-  
στατικῶς, ἀλλὰ  
πρᾶκτικῶς, ἐλ-  
δοῦν γὰρ πάντας  
λαδοῖν.

\*supra c. 2.

Sect 5.

§. 7.

\* Civil Law l. 1. c. 1. p. 17. Par est probatio; presumptio; quid quidem ad effectum attinet, probatio habetur.

man\*) in vain did *Menochius* write such an elaborate *Treatise of presumption*, were it not as effectual to carry the right as any other kind of evidence. The *Jesuits* would indeed think it a *disparagement* not to be accounted the *Soul* that animates the *Court of Rome*, which is *superlative* for cruelty, and keeping no faith with *Hereticks*; what ever the *Law of Nations* requires; yet as we have it in the words of a late *Poetical Doctor*,

*Scilicet, Hæreticos ferro, flammâq; petendos,  
Stat Capitolini Sententia fixa Tonantis:*

s. 4. Now upon the *propofall* of these *Postulata*, I assume (with brief *Remarks*;) some things out of the *Printed Informations* \*. That *London* was *Burnt* betwixt the second and sixth day of *September 1666*. The ruinous heapes on 373. Acres within, and 63. Acres without the old line: The gallily walls of 89. *Parish Churches*, besides *Chappels*; as well as the *Ashes* and *Brick-bats* of thirteen thousand two hundred houses, were a sad evidence of the *Fall*. That 'twas possible to be done (especially as the wind stood) by the power of *malicious men*, and the help of *Art*, yea of the revengeful & ingrateful *Jesuits*, undeniable *Histories* of such *conflagrations* (some mention'd above) may easily satisfy us. And that 'tis possible to be known too, the *Eyes* and *Eares* of the *Informants*, attesting what they heard or saw, having sufficient means to come to the certain knowledge of what they relate, which is neither *incredible* nor *improbable* in it self upon the expence of circumstances may also evince and thereupon be granted. These were *Testes Idonei*, honest men and women, true, not suborn'd witnesses, such as could speak what they had heard, and seen; and would say no more Yea, such (I perswade myself) as the veriest *Papist* in *England* would be content to take their *Testimonies* in any *Courts of Judicature* for the preserving of their *lives* and *estates*. Now 'tis a *maxime* in *Law* which hath as much of *equity* as *truth* in it, *Testis quem accipit pro se, debet accipere contra se*. In a different case, the testimony of another is no less valid against a man, then when he makes use of the same in his own cause. We have further *Confidentes Reos*, the *Confession* of the guilty \* *Hubert*, the woman (a *Papist*) in *Holborn* rescued by a pair of *Gallants*; and the *French man* in *Kingstreet* confederate with three hundred. And he that is cast by his own

\* viz. Those in four sheets and an half p. 3.

p. 8. 11. 13. 17.



*confession*, is more powerfully condemn'd than he can be by any kind of *evidence* whatsoever; for that cannot be subject either to mistake or falshood, as other testimonies may be.\*

Concerning the famous, may I say, or infamous *Hubert*, Its plain, notwithstanding *F. Harveys p. us fraud* (as *F. Cotton* would have *Scribanus* be a *Calvinist* when affrighted, yet had before dispers'd his *Books*, as one of their *Society*.) whose Scholar he had been, sith, after he had had him at *Confession*, and taught him to say he was a *Protestant*, yet *Hubert* (though born and bred in *France*, where the name is known) earnestly denied he was an *Hugonot*, which is of the same import with *Protestant*, as he very well might (saith the answer to the *Apologie*) for he then declared *he believed confession to a Priest to be necessary to Salvation*; and being admonished by the *speakers Chaplain* and another minister, to call upon God, he repeated an *Ave-Mary*, which he said was his usual prayer: Another *Jesuit* ('tis said) was ready to do his office of shreiving him at *Tyburn*: So that it may fairly be granted he was a *Papist*, however hope of his *Companions reward* might put him who was poor upon being the instrument in this villany. And we may note (1.) *Mr. Graves* the *French-Merchant*, had observed him from four years of Age to be of a villancous inclination, and fit for any villanous enterprize, (and the like was *Peidlow*;) so molded for, *Peidlow* to make an impression upon by his reward (though not so great as was promis'd to *Tork* about 1595. when with some other *Incendaries* they were to Fire the *Queens Navie* with Balls of wild-fire\*) Again note (2.) the manner, by a *FIRE ball* at the end of a long pole put in at a window (or hole made through the wall on purpose) and he staid till he saw the house in a flame\*. (3.) He persisted in his acknowledgment in private to several, in publick, when apprehended at *Ramford*, when at *Hicks Hall*, and when at his *Trial*, where (all said) the Judge shew'd what favour he might. (4.) He could and did find out the place (when brought because of his lameness near it upon horse back) among the ruins, and point to *Pudding-lane*, and therein to the very remainder of the wall with as much readyness as those acquainted well with the *House* before, saying, *This is the House* when he that ask'd him look another

\* Dr. Wise-man. l. i. c. 1. p. 16  
Confessio est probatio probatar, neq; ulla est probatio illa major. l. 1. dig. de. Conf.

\* Answ. to apol. p. 38.

\* D. W. D. Horæ subc. p. 53.  
\* Inform. p. 8.

another way ; and a second time, that 'twas the *Bakers House*. Note (5.) That the *Baker* (whose house was first burnt) and his servants peremptorily said, 'twas incredible, the burning should come by any *Fire* left carelessly, for he himself had gone through every *Room* after twelve of the *Clock*, and found no *Fire* but in one *Chimney* where the *Room* was pay'd with *Bricks*, which *Fire* he diligently rak'd up in embers, there being no window or door whereby the wind could come in to disturb them\*.

\* p. 5.  
§. 5. But I am run already into far more length than was intended, therefore may not go on to anatomize the severalls in the *confessions* and *testimonies*, only shall with respect to the *Antecedent*, *concomitant* and *consequent circumstances* of the FIRE, shortly *methodize* a few things to be considered. (1.) As the *Pope* and *Jesuits* with others of their tutoring could (without judicial *Astrologie*) predict the deaths of *Henry 3d.* and *Henry 4th.* of *France* and since, the *Gunpowder-Treason* (which by Gods over-ruling providence was thereby prevented as to the design) and the *Rebellion* in *Ireland*, &c. The *Jesuits* being notable *Prophets* of that mischeif they intend to effect : So here, *Mr. Langhorn* an active *Papist* and procurer of *Jesuits* to *proselyte* others, said six moneths before the FIRE, you expect great things in 66. and think that *Rome* will be destroy'd, but what if it be LONDON\* ? *Sr. Vere Fans French-servants* prediction of both time and place hit, when he said in *April*, that between *June* and *October*, a house should not be left betwixt *London-Bridge* and *Temple-Bar*\*. *Fitz-Harris* an *Irish Papist*, predicted in *July*, there would in *September* be a sad desolation in *London*. And *Mrs. Yazley* of *Ilford* a *Papist* prophesied of it from some of the *Fathers* (likely as we may guess from what follows) when on *Aug. 13.* she talk'd of an *hot Thursday* ; as appears by her explanation, when she said it was on the *Sunday* was seventh night after\*. A Letter from *Aleuson* dated *Aug. 23.* was written, to know whether *London* (signified by the Cabalistical word *Belk*) was burnt † ? *Belland* the *French papist*, who made vast quantities of FIRE-works, some of which would BURN and make no crack at all, but fly up in a body of pure flame higher then the top of *Paul's* ( and some such flames

\* p. 6.

\* p. 6.

\* p. 6.

† p. 5.



flames were seen during the FIRE ) was to have his remaining groffes of *Pastboards* by the Tuesday night before the Fire, else they would come too late for his purpose † :  
*Aug. 30th. Tomson a Papist* said to one, he would perswade to embrace that Religion \* ; what if *London be BURN'T* ? † p. 21, 22.  
 and on 31, *Mrs. Saint-George* spake of a Plot for burning the City, and the *Lady St. George* another *Papist*, foretold that \* p. 12.  
*London should within two days be laid in ashes* †. *Woodman a Papist* in *Wiltshire* on the *Thursday* before the Fire, threatned *Baker* \* p. 15.  
 that he should have his belly full of *Binesfires* : & added, that if he lived one week longer, he should see *London* as said a *Lon-* \* p. 7.  
*don* as ever it was since the world began \*. *Urmsctraw* at *East-ham* (pretended to come from *Ireland*) ask'd *Mr. Hol-* \* p. 16, 17.  
*croft* *Septemb. 1.* (the evening before the fire) if he heard of the FIRE-ing *London* ? He answering *no* ; the other said, \* p. 17.  
 it was, or would be on FIRE that night, and so as not to be quenched, but it should be said of it as of *Troy*, *Jam seges est* \* p. 17.  
*ubi Troja fuit*, *Now Corn grows where Troy* (i. e.) *London stood* \* ; these antecedent circumstances and expressions do argue the \* p. 18.  
 persons to have some fore-knowledge of this dreadful Conflagration. (2) The concomitant circumstances are such likewise as \* p. 19.  
 signifie an active combination of *Papists* to enkindle and foment this Fire ; we find besides what *Hubert* confess'd of \* p. 12, 20.  
 himself. Another *Frenchman* *Septemb. 2.* was took throwing Fire-Balls, and with more found in his pocket \*. \* p. 21.  
 A \* p. 13, 14.  
*Woman Papist* (who was conveyed away from the witnesses) cryed out (from great troubles of conscience) *I have had an*  
*hand in FIRE-ing LONDON*, and deserve to dye for it ; another cryed out, that she heard some hiring persons to throw Fire-balls \*.  
 One near *West-smithfield* in *Chick lane* taken in the act of firing an house was rescued by *Papists* who \* F. 23, 24.  
 were then gotten into the *Guards* † : A *Frenchman* was took in the act, firing an house on the *monday* \* ; and another by a  
*Constable* on the *Tuesday* *Septemb. 4th.* † and the same day one \* p. 25.  
 confess'd in *King-street* that 300. *Frenchmen* were in a Plot to BURN the City, as six sufficient *Informants* deposed \*. He  
 that was fetcht out of the *Garret* in *Watling-street* expressed himself like a *Papist*, when his hands were all black with  
 powder, and he had a horn of powder about him †. He in the

*Frock* taken for *Firing* the papers in the study neer *Bridewel* \*, did by his bald pate, his black cloaths of *Bishops-sattin*, and his crying out, *parce mihi domine*, and his bundle of papers closed with wax, bewray himself in the judgement of the people to be a *Popish Ecclesiastick*; being just like those *Jesuits* that disguised themselves with *Rustical* Garments, when they set *Cracow* in *Poland* on *Fire*; and as *Flames* did break out there in several places of the City, at the tops of houses, so here the *FIRE* did break first out at the tops of several houses, which were every way at a considerable distance from the contiguous burning in the main body, particularly the *FIRE* did break forth from the inside of *St. Laurence Poultrneys Steeple*, when no fire from the main burning then came neer it \*. So upon the throwing of some combustible matter into a shop in the *Old Bayley*, and into an house neer *St. Antholins Church* ( the *Agents* flying, and ) thereupon the houses firing, when no other *Fire* was near the place, there being a smell of *Brimstone* in the infesting smoke; and persons taken, having pockets stuf with much combustible matter of *Flax* and *Towe*, &c. some of a long figure, &c so exceeding hot a man could not long endure to hold them in his hand \*: the sight of bodies of *Fire* rising as high again as *Pauls*, wavering in the air, directly according to the *Artist Bellands* description \*, are such signal Concomitants of this Conflagration, that they strengthen the Presumption that the professed *Incendiaries* described in the foregoing Discourse, should at least have *Hue* and *Cry* raised after them. Had not the *Inhabitants* been surprized with the strange cries of the fire in so many places, which occasioned a sad consternation ( when mostly concern'd about the removall of their goods ) took them off searching after instruments of mischief, there would have been more discoveries ( its likely ) made amongst those multitudes who brake open houses, and amongst some who took upon them to pull down houses, when they did in several places onely strike out the windows and throw off the Tiles, that the flakes of fire might fall on the tinder-like First-floores, &c set the houses on fire several hours sooner than they would have been; especially having thrown the lumber into the great crosse passages that there could be no moving for those stops, ( and others by surly *Papists* on the Guards, whence the

\* p. 23.

\* p. 9. 10.

\* p. 20, 21.

maid.



maid had for Fire-balls, (now discharg'd) to make use of the remedies had been formerly successful. The *Instrument* like a dark *Lantern* fill'd with *Gunpowder* conceiv'd to lay a train of powder, took about the *Walloon*, who would give no account of it when he was apprehended during the Fire-time in *Leaden-ball-street*; was *suspicious*\*. These *concomitant circumstances* may shew that the *Doctor* in his *Poetical Directions* to the *Graver* for expressing *London* in *Flames*, had some ground for his fancy, when he wrote, p. 22.

This done, a *Jesuit* place in view o'th' whole,  
At *Faux's* his bo-peep in some sneaking hole,  
Laughing in's sleeve: and let this be the *Mor*,  
Ha! this hits better than the *Powder-plot*.

Add hereunto the consideration of (3.) some *subsequent* or *consequent circumstances*; such as *flight*, which argues *guilt*. The *Lawyers* say, *Fatetur facinus, qui judicium fugit*, he that flies for fear of a tryal, doth no less than confess the offence: And again, he that flies for fear of offence (*fugam fecit*) forfeits at least his *Chattels*: Now 'tis plain, *Woodman* left the *Countrey* when a warrant was out for him about his *prediction*; and the *Papists* at *Enfield* (who had spoken of the *Fire*) likewise left their abode there\*, 'twas generally observed that the other *Papists* were very *jocund* and full of rejoicing upon it every where, yea many of them were *Insilent*; threatening (and some of Note\*,) other places should be laid as low as *London*\*, this shews an *approbation* at least of what was past, if not confidence further upon an experiment. 'Tis conceived there were *attempts* to verifie threats afterwards in *Southwark*, else how came the *Fire-Ball* of a pound weight in the nave of a wheel amongst many combustible materials? and *Master Freemans* house to be set on *Fire* so suddenly, on the top, where no *Fire* or *Candle* had been then\*. These *circumstances* the many *Fires* since that, comparing them with the Letter sent into *Leicester Shire* to call up the *Gentleman* to look after his estate in *Southwark*; sith it was design'd by *humane Counsel* (had not God prevented) to destroy the *Suburbs*, do by the best light look ill\*: and so several *Fireings* since, as

well the *Fire-Balls* and the *confessions* of the *Boyes* under the carts in *Aldersgate-street* &c. all which have made such an impression upon most *Protestants* that the *vogue* of the *people* is loud, that some from *Rouss* kindled *London Fire*: the *first* and *second* paper left at the *Temple* pretended (at least) to be penned by a *Penitent*, who had been in a combination with other *Papists*, both *French, Irish and English*, who (he relates) *Fired* the *City* may have somewhat in it to augment *suspicion*, at least with *Jealous* persons. The *peticall* libel of the *Papists* on the fifth of *Novemb. 1666*. [*Cover la feu*] did so inflame a *Poet* of our own that 'tis said he answered to this purpose. *viz.*

<p>Ye Devils, Jesuits and Friars, By the light of <i>London Fires</i>, Have detected your own Plots To martyr harmless <i>Hugonots</i>;</p>	}	<p>And we now do know that <i>flame</i>, From <i>Hell</i> and <i>Purgatory</i> came : But <i>Burning London</i> will not <i>doe</i>, Except you could <i>Burn Tyburn</i> too, &amp;c.</p>
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s. 6. But to leave the *Parabical Poet*, and put a period to this discourse; It cannot be easily imagin'd by *vulgar intellects*, (whatever some more refin'd, who soar aloft, and can abstract *tam à ratione quam à re*, may deeme) after all these *circumstances* proved by sufficient witnesses, that all the *Papists* as such; in this affair should be *innocent*: Yet I confess I should not chuse the *Commissioners* in the late *Court of Claims* in *Ireland* for *Judges*. And that the generality of *Papists* are to the *Jesuits* but as *tooles* to the *Mechanick*, their implements, without which they can effect no great designe in their *Self-Monarchy*, is not ordinarily denied. But the *Jesuits* themselves have not altogether (it should seem) stood out of sight, in blowing up *Londons Flames*, for the *Letter* from *Heidelberg* to *Mr. Alton* in *Sept. 1666*. testifies upon the *personal knowledge* of the *pen-man*, the *BURING* of *London* had been discour'd of among the *Jesuits* and expected by 25. yeares before, to happen in the *year 1666*. and they use to prophesie of what they have laid project to effect: The formention'd *Letter* from *Alençon* may be compar'd with *this*. So may the *Arguments* of *Powel* the *English Jesuit* at *Antwerp*, who to perswade *Henry Young* in *April 1661*. to



turn *Papist* faith, that within five or six years they (viz. *Jesuits*) would break the Power and Strength of *London* in peices, which could not well be imagin'd they should do any other way, than by Fire \*. *Tomson* and *Copervel* admirers \* p. 30. of the *Flanders Jesuits*, spake of the same time. So did *Father Taaff* an *Irish Jesuit* at *Paris* 1663. tell *Ferdinando de massido* a \* p. 31. *Portugez.* of destruction \* the year after, viz. 1666. *Oriel* an other *Irish Jesuit* threatned to the same purpose at his tak- \* p. 32. ing Shiping when he went to carry his eight *Irish Boyes* to the *Seminaries* in *Flanders* \* (so they are yearly stealing away the *Kings subjects*) *Father Harveys* good will was noted above in his confessing of *Hubert*, whom likely the *Ignatians* will \* p. 28. 26. Cannonize in the next Age (if they them'selves do not fall before as the proud *Templers* did) The foresaid old man in the *Frock* look'd like a *Pyrotechnist* of the *Fraternity*. And *Carpenter* (no *Question*) who in his glorying seem'd to please himself so much upon the *Burning of London*, is no other than at least a *Jesuit* in *Voto* still; For, as 'twas said, *Jesuita est omnis homo* a *Jesuit* is every man, he is accounted (with them) the better *Artist* who is most an *Atheist*. Be sure as often formerly, so lately (in a *Booksellers shop*) he spoke of the *Church of England* with the greatest *Detestation* & ugliest words imaginable calling it dirty \* *dungcart*, *dung-hill*, &c. He affirmed that the *Firing of the City* was a just judgement for casting off obedience to the *Pope*; which looks like the expression of an *A better*. 'Tis true the *Jesuits* are very subtile in hiding their *Art*, inso much that one said a *Jesuit* exceeds the *Devil* himself in sleights and elusins: But these passages already render them palpable Agents in our troubles, and the *People* say since the *King* hath garbled his guards, turn'd out *Papists*, and put in a new *Lord Keeper*, they have not been so alarm'd with *Firing*, as they were before; whereupon they are in hopes to make further discoveries of these *Incendiaries*, who usually doing mischievous exploits grow more insolent and tyrannicall; which may hereafter occasion some novices they have employ'd in their fiery work to tell tales out of the schooles As *Hist. Sa. re. & exotica* *Jacob Capellus* gives us the brief of astory from *Livie* that about p. 550. 210 years before *Christ*, there did at *Rome* break out a FIRE in many places at once, which continuing *Night and Day* consumed much. The

The *Campans* the *Authors* of this *Incendie* were so besotted, that not long after they did with stripes chastise their servant *Mannus* who was conscious to the villanie. He disclosed it to the *Senate*; to whom yet *Mannus* his report did seem a little suspected. But so great was the strength of truth, that the *incendiaries* upon the *accusers* charge, confessed they had done the *Fact* from an earnest desire of revenge, because *Q. Fulvius* had beheaded their *Parents*, and would goe on farther to procure the *Campans* perpetual ruine. The *incendiaries* were executed, and the remainder of the *Campans* nothing more mildly treated. Indeed to *Fire* the *City* was not a likely way for them to get better usuage; unless they could have destroyed the *citizens* too: Yet had they done that, behold the *Judge stands at the door*, and they must soon come to a reckoning. But my business is only detection of *Jesuiticall incendiaries*: a determination concerning them I do with all submission referre to the *Senate*; I shall only observe that the famous *Antiquary Sr. Robert Cotton* urgeth *Preaching* in a plain *pr Etical* manner as the most effectual remedy against the *Jesuits*.

**W**Hiles I was drawing to a Conclusion of the precedent *Discourse*, a Pamphlet called [ *Observations both Historical and Moral, upon the Burning of London* ] invites me to an Appendix to the last Section. The *Authour* by his *Mathematicks*, seems to be some *Virtuoso*, but for the cunning that he useth in dawbing with *untempered mortar*, one would guess him to be a pretender (at least) to *State-Divinity*. For the *Historicals* he gives us about the *Conflagration of Moscow* (considering the combustible materials) I had rather believe the substance of his relation; than go thither to disprove *M. Rege Sincera*, though I should not be disappointed as the Gentlemen that rode to *St. Albans* about the Story of the *Prodigious Swine-trough*. And if we should appeal to the *Muscovian Citizens*, whether the *Relator* hath strain'd in some circumstances? 'tis



'tis likely they would say ( as they are wont in difficult and dangerous matters ) *Only God, and their great Duke knows.* But *Sincera* is a Traveller, and should we suppose him ( or his *Dutch Merchant* ) to have strain'd courtesie with truth , I dare say, *Lucian* in his true *Histories* hath out-pitch't him clearly above half a *Bar*. Yet I may without offence mind him of two or three *dormitats*, as when in page 22. ( speaking of the *Tartarians* ) " he tells, they are a Warlike people, though they eat nothing but *roots*, and such like substance, " and drink only water ; yet in the next words, *says*, the " greatest Lords among them feed upon *flesh* baked between " the *Horse* and the *Saddle*, wherein rideth the Horseman. But perhaps this Gentleman by some *Hocus-pocus*, or rather by his *Chymical Art* ( in which I perceive he hath a *Tincture* ) can extract *flesh* out of *roots*, be like ti's *ease* for *roots*. " And why may not this be done by the same *Art*, by which the " bloud and filth of the dead bodies on which they trod " *squirted* in their *faces*, when at the same time they felt the " poor limbs of these creatures (being *calcin'd* by the vehement " heat of the *fire*) as namely their *armes*, & *legs*, to break under " their feet like *glass*. p. 24. 25. But while I take the Traveller thus napping, he'l alledge, *Aliquando dormitat Homerus*. And he might not observe these and the like *Dormitats*, when they stole into his little *Treatise* lying *dormant* so long in the corner of his *Desk*, and so let it pass. For the *morals* of his *Treatise* he seems to *dwindle*, whiles under a smooth pretention of ascribing the *Conflagration* of *London*. to divine Providence, he endeavours to destroy *moral evidence*: and yet we can in reason expect no other in a matter of *Fact*, it being not capable of a *Mathematical Demonstration*, as I know our little *Treatiser* will easily grant. To weaken the Gentlemans confidence, that 'twas only by an *unhappy chance* ( as he expresseth himself ) he may see in the last *Paragraphs* above ( 1 ) *propria confessio*, or persons condemning themselves. ( 2 ) *Evidentia facti* palpable in the casting of *Fire-balls* into *houses*, *Cellars*, &c. observ'd by eye-witnesses ; if *Sincera* would have men believe their *own eyes*, and think there is any truth in his *Dutch Merchants relation* concerning the *Burning of Moscow*. ( 3 ) *Testes idonei* credible witnesses under no impeachment of prevarication in ther

thier informing against such as they found not only in suspicious circumstances, but in the *Fact* of *Firing*. And must we suppose a *conspira* or *general agreement* of informants in their *joynt attestations*, was only a conspiracy against the *Truth*? or a malicious design to impeach the *Papists* and their *Leaders* the *Jesuits* against all the *principles* of nature, maxims of civil Society; Reason and Religion? that in such a time of *losses*, persons of sobriety & reputation must from a principle of *Fiery-revenge* add one to all the rest, I mean the *shipwrack* of *Faith* and a *good conscience*? Is the mans name indeed *Rege sincera*? or may he not mean by these *letters* and *syllables*, *Igné Secarer*? as if the *City* should say in the language of some upbraiding *Jesuit*, *I would be torn in pieces by the Fire*, rather then change my Religion. We have heard what the *Jesuits* threatened to *London*, and what they did before to other *Cities*. It may be the *Gentleman* under whose *umbræ* he writes, knows this *conjecture* about the name to be but a meer *fancy*; be it so, I am content; only hope this working of fancy is *venial*, taking occasion from the strangeness of the name. Yet I would fain know of our *Historico-moral-observator*, whoever he be, how all, or any of his *eight causes* of this *Incidie* may be of force to invalidate such evidence as was given in by the *Informants* against his *Hypothesis*? for did the *carelessness* of the *Baker* (suggested against his own solemn protestation, which cannot be disprovd) in not raking up his fire, make any of these witnessess as *careless* in speaking of the truth, or did the *narrowness* of the streets, the *weakness* of the buildings, the *quantity* and *quality* of *Combustibles*, &c. at all conduce and lend their helping hand to the Banishing of *Astrea* (justice and honesty) five miles from this once glorious *City*? might I not say comparatively, this *City* of *Righteousness*? I shall only demand one thing more of him, and I have done with him, and mine *Apendicular Apologetick*: he hath put me to the charge of. Do not men ordinarily believe this kind of evidence to be good in matters of *Fact*? And if others do, why should not I? thou man of *Morals* tell me why?





